Gay Community News BIPAD: 65498



Boston Celebrates Lesbian/Gay Pride

Canterbury Tales Reviewed
Carter Supports INS Law Change
Can't Stop the Village People



GayCommunityNews

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8000 Celebrate Pride in Boston

By Betty Krier

BOSTON — "It's our day to let Boston know what it's all about. lt's nice to be free.

An estimated 8,000 people took to the streets here to celebrate lesbian and gay pride on June 21, according to the estimates of parade organizers. (Boston police placed the figure at over 5,000.)

"It's nice to be free," a man wearing a dress told GCN. "Freedom," echoed a woman in the parade. "I came so maybe next year I could give you my

A man in Am Tikva, a Boston Jewish gay group, simply stated, "It's something you should be part of. It makes, a statement."

Central to many of the comments of those participating was the affirmation of their gay identity involved in the event.

"It's fantastic to see for myself and to know that others are seeing our numbers," a woman from the Cambridge Women's Center's lesbian mothers' group told GCN. "We encounter an awful lot of prejudice as lesbian mothers."

Mark McKay of the North Shore Gay Alliance said "for me the march confirms a lot of things - my work with the history project, people I've met, my being

open about being gay."
Groups traveled in from New Hampshire, Maine, Rhode Island, and western Massachusetts, as well as from the Boston area, to participate in the event.

"We've come every year since '74. It's just a national holiday,' stated Susan Hudson of Mainely

Nearly every lesbian and gay group in the Boston area had a

delegation represented in the march, most carrying banners identifying themselves. Many individuals marched also, some carrying signs: "Me and Eleanor Roosevelt," "An Irish Lesbian Against Racism." A woman and man stood by the side of the march route holding a sign which read, "All-American Lesbian and her Dad." One man carried a sign reading, "My lover works for the state. If he was here he'd lose his job. End job discrimination."

March organizer Tom Chiodo emphasized the diversity and numbers of those working on the march. "You can't count all the people helping," he told GCN. Beth Kelly, also of the Lesbian and Gay Pride Committee, pointed out that the committee had held approximately 21 weekly meetings, and "everybody on the committee is still speaking to each other. We had about an equal mix of men and women, which had never happened before. The group was also mixed racially and we had a fair range in age. It was one of the most pleasant organizing experiences I've ever had."

told GCN on Chiodo "We had a lot of Saturday, publicity - TV spots, radio, We had two articles [published about pride events] last Sunday and one in the Globe [a Boston daily paper] today. I feel like we're recognizing gay issues."

The Women's Marching Band played along the route. Marchers were intermittently led in chants such as "We are everywhere and we shall be free," and "Faggots and fairies and dykes, alright!"



An estimated 8,000 lesbians, gay men, and supporters marched through the streets of Boston on Saturday,

New York Gay Pride 1980: One March, Two Rallies

NEW YORK - Hopes for a unified gay pride rally here this year seem to be fading fast as lastminute attempts at reconciliation between two opposing march organizing committees appear to have failed.

Each of the two committees, the Christopher Street Liberation Day Committee (CSLDC) and the Lesbian and Gay Pride March Committee (LGPMC), plans to hold its own event and predicts the

other's will be unsuccessful. While member groups of both committees will march together up Fifth Avenue in a commonly accepted march order, CSLCD plans a rally with speakers and entertainers at Central Park's East Meadow, where LGPMC is calling for a gathering at Central Park's Great

On the evening of Wednesday, June 18, at the initiative of the CSLDC member Ed Murphy and grand marshall Gene DeVente. leaders of the two committees met together to try to work out their differences. An agreement was reached whereby the two groups would cooperate in an "occupation" of the Great Lawn in place of the traditional rally with entertainers and speakers.

The Great Lawn site was selected because the only other alternative of sufficient size, the East Meadow, is some 25 blocks further from the march starting point, making it almost a five-mile trek. Sheep's Meadow, where rallies have been held in previous years, is being resodded and canto be "occupied" since the Parks Department has refused to issue either CSLDC or LGMPC a rally

permit for the site. "The Parks Department knew the Great Lawn would be the obvious place for us to go, but they said it would be unavailable, that it was booked solid for softball," LGPMC member Steve Ault told GCN. "But I've been down there and seen a performing shell and trash barrels set up - they're lying to us. We have a history of bad relations with the Parks Department, and it's time we showed them we mean business."

The two committees' agreement to occupy the Great Lawn without a permit fell through, however, when the CSLDC board met and rejected it, 5-1, the following night. CSLDC co-chair Chuck Tyson explained the board's action as one of impatience with the opposing committee. "They (LGPMC members) walked out on us in May. We didn't want them coming back to make demands on us."

He was referring to a May 20 meeting of CLSDC at which sev-

eral individuals, including representatives of Lesbian Feminist Liberation (LFL), Lesbians Rising, and Dignity walked out in the heart of personal and political confrontations (see GCN Vol. 7,

Intent on carrying through its plans for a rally, CSLDC obtained a permit for the East Meadow site at 96th St. Speakers scheduled for the Sunday, June 29, event are from 12 categories, ranging from Latin-American lesbians and gay men, parents of lesbians and gay men, and religious lesbians and gay men to gay transpeople. At least six of the speakers will be

Equally intent on shunning the East Meadow and abandoning the idea of a political rally altogether, LGPMC expects its member groups to drop away from the march at 72nd St. and proceed to the Great Lawn for a gathering without stage, speakers, or enter-

"I think we've had enough of the tired old formula for a rally people are frankly bored with it,"

But the apparently irreconcilable split between the two march committees goes deeper than the differences over what type of gathering to hold and where. These questions were not even at issue when the two groups split May 20. In the background is a host of personal antagonism and political hostilities, most of them stemming from the March on Albany controversy over the man/ boy love issue (see GCN Vol. 7,

LGPMC members, fewer in number from CSLDC's, but including the majority of the city's lesbian and religious organizations, tend to be vociferous in their opposition to the abolition of age-of-consent laws and the participation of NAMBLA (the North American Man/Boy Love Association), as well as transpeople, in the gay rights movement. They charge CSLDC with sexism and inefficiency, while CSLDC claims LGPMC is motivated by an obsession with the movement's "respectability" and an intolerance of diversity.

Carter Supporting Change In Anti-Gay INS Laws

WASHINGTON, DC - The Carter Administration, in an apparent reversal of policy, has officially made statements of support for a pending bill which would allow lesbians and gay men from other countries to enter the United States without restriction.

In a letter to several lesbian and gay organizations and individuals, Anne Wexler, special assistant to President Jimmy Carter, said that the President would support a bill introduced by Sen. Alan Cranston (D-CA) which would repeal sections of the 1952 Immigration and Nationality Act. The act bars homosexual aliens on grounds of 'psychopathic personality' and "sexual deviation."

Wexler said in the letter that the Administration's reversal of position was "premised upon the President's human rights policies and the nation's responsibility to be consistent with our immigration expectation of other countries," according to a report in the New York Times.

In the 1975 Helsinki agreements, Wexler said in the letter, the United States agreed along with 35 other countries to ease restrictions on travel. Some people have seen the ban on lesbians and gay men as inconsistent with the Helsinki agreements, a viewpoint espoused by Assistant Secretary of State Patricia Derian in an earlier

letter to the Justice Department.
Assistant Attorney General Alan A. Parker sent a letter to

Wexler's, stating that the Justice Department is now also supporting the bill.

Several weeks ago, Wexler telephoned several lesbian and gay organizations and individuals, including the National Gay Task Force (NGTF) in New York, the legal organization Gay Rights Advocates in San Francisco, and free-lance writer Larry Bush in Washington, to inform them that Carter was supporting the bill.

Later in the same day, however, Wexler withdrew those statements of support as premature, prompting an outcry from those organizations and individuals, who had already made announcements of Carter's support, and others (see GCN, Vol. 7, No. 46).

Last August, Dr. Julius Richmond, head of the Public Health Service (PHS), announced that PHS doctors would no longer cooperate with the Immigration and Naturalization Service (INS) in certifying homosexual aleins as medically excludable, a move apparently calculated to leave INS officers without legal grounds for determining that such persons should be barred from entering the U.S.

Leonel Castillo, then head of the INS, issued a memo to all customs officials, instructing them to cease excluding suspected homosexuals. This memo was not followed by all customs officers (see GCN, Vol. 7, Nos. 6 8).

Late in 1979, however, the State Department instructed its officers to stop issuing visas to suspected homosexuals, citing the 1952 act and a 1967 Supreme Court decision upholding interpretations of the act as banning lesbians and

Justice Department attorneys concurred in the State Department's assessment last December, concluding that "the INS is statutorily required to enforce the exclusion of homosexual aliens,' because of the act.

The act, also known as the McCarran-Walter Act, lists 33 grounds for automatically excluding aliens including paupers, prostitutes, and polygamists, along with those of "psychopathic personality." According to the New York Times, a recent study of the act by the Library of Congress said that the act was "passed at the height of the cold war and was a restrictionist measure,' designed to keep out Communists, subversives, and other immigrants seen as a potential danger to the nation."

Congress has formed a Select Commission on Immigration and Refugee policy to study the possibility of amending the law; members of lesbian and gay organizations, including NGTF, have testified in front of the commission (see GCN, Vol. 7, No.19).

News Notes

quote of the week

"It is probably no coincidence that [Boston Mayor] Kevin White created the liaison to the gay community in January of 1979, an election year in which all votes would count. White surely realized that here in Boston there are an estimated 75,000 homosexuals and more and more they are asserting a unifled voice.

"If there were that many organized necrophiliacs voting in the city, some pol would probably present a platform that would throw the graveyards open for public exhumations."

— Boston *Herald-American* columnist Denis Hamill, in a front-page column which asked "Are homosexual murders given preference by City Hall?", published June 24, 1980.

suit counter suit

WASHINGTON, DC — Georgetown University has responded to a lawsuit brought by lesbian and gay student groups seeking official university recognition by filling a countersuit against the groups.

According to a report in the Washington, DC, Blade, attorneys for the University in a court document denled charges that the school had violated the District of Columbia Human Rights Act, which forbids discrimination on the basis of sexual orientation, by refusing recognition to Gay People of Georgetown University (GPGU) and the Gay Rights Coalition of Georgetown University Law Center (GRC-GULC).

In addition, the school is countersuing the groups in an attempt to stop them from using the name of the school in their titles. The sult seeks no monetary damages, although the original student suit which prompted the response does seek such damages (see *GCN*, Vol. 7, No. 35).

puberty makes it worse

DENVER — A judge here has ruled that a woman declared otherwise fit to raise her two children must lose custody of them because she is a lesbian.

According to a report in the Salem, Oregon, Capitol Forum News, Golden District Judge Winston Wolvington ordered Carol Mueller of Lakeland to relinquish custody of her nine-year-old daughter and four-year-old son to their father, and to pay him \$200 per month child support.

In his ruling, Wolvington said, "I think the problem of the homosexuality of the mother is severe now, with the older child being age 10, and can't help becoming more severe as the children go into puberty, adolescence, and an effort is made to raise the children."

Mueller's attorney, Alan Bucholtz, said he was "thunderstruck" by the decision and will appeal it. "Plainly and simply, homosexuality has no bearing on whether someone is a good parent," he said.

The children's father sued for custody after he learned his ex-wlfe was in a relationship with another woman. The two women do not live together. In 1979, a court referee concluded that their relationship "had no effect on the children."

unknown

ARLINGTON, VA — A group of lesbian and gay activists placed a wreath at the tomb of the Unknown Soldier in Arlington National Cemetery here after the White House intervened to get a permit for the ceremony from the Army.

"It is with special joy and paln that we recall the multitude of gay men and lesbian women who often dled alone, hlding their true seives," read Rev. Larry Uhrig, pastor of the city's Metropolitan Community Church, during the ceremony. "We rejoice in the faith that they are known to you, who created each of them."

According to a report in the Washington *Post*, three high-ranking officials from the Department of the Army, who attended the ceremony, carefully scrutinized the prayer before permitting it to be read.

The Army turned down the first request for a permit for the ceremony, submitted by local activist Franklin Kameny, because he included in the request his intention to demonstrate support for lesbian and gay military personnel now in the service, the *Post* reported.

The permit was denied because the military does not permit known homosexuals in the service, and any demonstration on their behalf would be an attempt to change military policy, according to Lt. Col. Robert Faxon of the office of the secretary of the Army, who was present at the service.

Kameny contacted White House liaison officer Allison Thomas, who called the secretary of the Army's office. Shortly thereafter, Kameny made a second request to lay a wreath, without stating intent to demonstrate support for lesbians and gay men currently In the milltary, and the request was granted.

Nearly a dozen armed security officers stood by during the ceremony in case of what the superintendent of the National Cemetery called "any trouble." There were no disruptions.

exploring our racism

BOSTON — A class for white women who want to do something to fight racism, both their own and in the women's community, is being organized in the area. "We will read a lot and talk a lot. Using assigned readings, discussion and consciousness-raising techniques, we will explore our own ethnic and class backgrounds, and how that affects us in our everyday attitudes and decisions, and in our interactions with people of color," explain the class's organizers.

The class will examine the nature, meaning, and historical function of racism; how people are taught to be racist; in what ways people continue to be racist; what it means to be anti-racist; and what further work can be done to combat racism, especially in light of the recent rise of the Ku Klux Klan and the right wing.

"This class is designed as a catalyst to help white women make changes in attitudes and awareness, about both racism and the real history and culture of black people in this country," the organizers state.

Classes will meet Wednesday nights from 7:30 to 10:30 p.m., from July 2 through August 6, at a location near Central Square in Cambridge. The fee is \$25 plus \$5 for materials. The class will be limited to 10 women. For further information, call Tia Cross at (617) 492-6434.

working together

SAN FRANCISCO — Black and White Men Working Together, the work committee of Black and White Men Together (BWMT), has submitted a proposal to this city's Mayor's Office of Employment and Training for funding for a training project for economically disadvantaged gay persons.

The project would train ex-offenders or drug counselees living in the city's Tenderloin (a low-income area) in a variety of new skills. Classroom and hands-on experience would stress alternative energy and urban ecology occupations. The group is asking for \$205,000 to fund the project.

BWMT, a year-old group for black and white gay men founded "to promote brotherhood between men of good will," is co-sponsoring the project with Reality House West, Inc., a Tenderloin community group which operates several model programs.

Information on the project can be obtained from Elmer Love, 659 Fillmore #1, San Francisco, CA 94117, (415) 552-0352. For further information on BWMT, contact Mike Smith, 279 Collinwood St., San Francisco, CA 94114.

The members urge that support for the funding proposal be sent to San Francisco Mayor Dlanne Feinstein, City Hall, San Francisco, CA 94102, by mail or wire.

black gays in baltimore

BALTIMORE — The Coalition of Black Gay Men and Women here has met with City Council member Kwiese Mfume to urge passage of Bill 177, a bili to outlaw discrimination on the basis of sexual orientation in the city (see *GCN*, Vol. 7, No. 41). A spokesperson for the group called it a historic first for black lesbians and gay men in Baltimore, according to the locally-published *The Gay Paper*.

Clarence Hill, the group's co-chair, told the paper that "members felt the proposed ordinance was of critical concern to the black community because blacks comprise a majority of the gay community in Baltimore and are the targets of anti-gay oppression as well as pervasive racial discrimination."

Hill said that the meeting was an unqualified success. "Councilman Mfune was open to our views and genuinely concerned about the plight of black gays In Baltimore." He said that the council member "is supportive of the bill, has pledged an open door policy with respect to black gays, and is willing to speak with other political leaders about the need for gay civil rights." Mfune also expressed Interest in participating in Black Coaltion open house and workshops, Hill said.

keep it in the family

PORTLAND, OR — A network of "gay and gaysupportive real estate brokers who appreciate the gay llfestyle" has been founded in this city. The network, Realty Referrals, which functions nationwide, offers a free service for lesbians and gay men buying or selling real estate in the United States, according to Don Clarkson, one of its members. "The system also helps support gay businesses and keeps the money in the family," says Clarkson.

Anyone planning a real estate transaction can call toll free and they will be contacted by a member broker in their area. Call (800) 547-0933 (in Oregon, call 227-2419) or write Realty Referrals, Box 14221, Portland, OR 97214.

new r for cruising

HOLLYWOOD, CA — The movie *CrulsIng*, which inspired widespread lesbian and gay protest during its filming and initial release, has been given a second "R" rating by the Motion Pictures Association of America (MPAA).

Variety reports that on the movie's initial release, it was given an "R" rating by the MPAA, with the stipulation that several changes be made in the film before its release to theaters. Those changes were not made, however, before the film reached movie houses around the country.

The original version has now been withdrawn, and the MPAA has issued a statement specifying that "any nonconforming prints will be removed from distribution/exhibition."

One MPAA request reportedly was that an irisout be added to an early murder scene to soften Its final impact. Another request was that a black border be applied to a bar sequence in order to block out some heavily implied sexual activity. Evidently neither change was made before the film was released, according to *Variety*.

no gay ladies allowed

MELBOURNE, AUSTRALIA — Lesblans and gay men here are boycotting a popular disco here following alleged attacks on women by the disco's promoter.

According to the Ashley's Boycott Committee, Clinton Walsh, promoter of "Gay Night" at Ashley's, instituted a policy that on Wednesday nights (the night designated by the disco's management as "Gay Night"), no women would be allowed to enter unless accompanied by a gay male. Walsh reportedly Instituted the policy after vandalism to the women's toilets.

Challenged on the policy, Walsh reportedly sald that he supported "gay ladies' rights," but that "gay ladies were nothing but trouble." "All women are fucking cunts anyway," Walsh said, according to the committee.

Protesters who have plcketed the disco were reportedly attacked by what the committee described as "thugs" hired by Ashley's management. "Whilst police stood by and smiled or turned their backs, the picketers had placards ripped up, leaflets destroyed, and were threatened with assault. Some were threatened with death, and chased through the streets," the committee states.

Walsh is still employed by the management of Ashley's to promote "Gay NIght."

The committee can be contacted c/o Q. Buckle, 239 Brunswick St., Fitzroy, Australia, 3065. The phone number is (03) 4195366.

it ain't over yet

WASHINGTON, DC — No anti-gay amendments were added to the Legal Services Corporation Act in the U.S. Senate, despite predictions that such an amendment might be offered. Gay Rights National Lobby (GRNL), which made the initial predictions, reports that the bill has passed the Senate, but now must go to the floor of the House of Representatives, where such an amendment may still be added.

Steve Endean, GRNL executive director, who originally Issued the alert of the possible amendments, (see GCN, Vol. 7, No.), has issued a statement saying that he is "greatly relieved" that no amendments were offered in the Senate. However, according to Endean, House floor action on the bill (H.R. 6386) has apparently been delayed because of a backlog in the Rules Committee. He is calling for additional letters to members of Congress from their constituents opposing the adoption of such amendments.

pink triangles in chinese

HONG KONG — Pink Triangle, a Chinese-language gay liberation newspaper, has started publishing here as of February 1980. Edited by Sam Shasta (a pseudonym), the paper is part of an effort to organize a lesbian and gay movement in this British Crown colony. (Homosexuality is still Illegal in Hong Kong, although it has been decriminalized for consenting adults in Great Britain.)

Shasta needs financial support and lesbian and gay books (he studied in the United States, and reads and speaks English). Send books first class A.O. bookrate, to avoid customs confiscation, to Shasta, Tsimshatsul Post Office, Box 97478, Hong Kong. Do not address donations or books to Pink Triangle.

Copies of the newspaper are being distributed in the United States and Canada by Edward H. Sebesta, 1040 Dolores #303, San Francisco, CA 94114. Sebesta Is a member of the Gay Asian Information Network, a research and information service. Original copies of the paper cost \$2.50; duplicated copies of Issues 1 and 2 are available for \$1.20 to cover costs. Originals will be allocated preferentially to Chinese-reading individuals, according to Sebesta. All English-language correspondence with Shasta should be sent to Sebesta.



Jon Kuiper, son Alden, and friend Angelo

Kuiper Faced With Defrocking

CLAVERACK, NY - For the second time in as many years, the Columbia-Greene (NY) Classis of the Reformed Church of America is carrying through procedures in an attempt to demit (defrock) Rev. Johannes W. Kuiper. He has been officially charged "with the offensive lifestyle of homosexuality," and has been summoned to appear before the church court

Kuiper was demitted by the Columbia-Greene Classis on March 27, 1979 but that action was overturned by the Synod of Albany on the technicality that the Columbia-Greene Classis failed to observe due process in their action.

The recent charge was filed by Rev. David Corlett, Rev. Bruce Wierks, Elder George Miller and Elder Lawrence VanBrunt and approved by the full Classis by a simple majority vote on May 22.

The Classis presented Kuiper with three options: to voluntarily surrender his ministry; to face the charges presented before a church court; or to undergo "appropriate therapy" in an attempt to change his sexual preference.

Kuiper said he would not step down voluntarily, because "I believe I am ordained by God and not a bunch of patriarchal men in the Church." However, Kuiper did present his accusers with another alternative to a full church trial and the resulting publicity that it would bring.

Kuiper pointed out that in

March, 1979 he began interim work with the Universal Fellowship of Metropolitan Community Churches and was to be ordained Aug. 31, 1980. If they simply waited until the ordination, they could drop him without the ordeal of a trial for having joined another denomination.

Kuiper has refused to withdraw from the Dutch Reformed denomination "out of principle."

In 1978, the church adopted a statement condemning a homosexual lifestyle as un-Christian and un-Scriptual, that prohibits the ordination of gay ministers. Ironically, the same resolution instructs the church to work actively towards securing the civil rights for homosexual citizens.

Although the resolution does not require that gay ministers be dismissed and no other church regulation requires such action, Kuiper believes that, "I cannot win but can make a hell of a statement. Forcing them to give me a chance to address them and address where the issue involved has them more involved in trying me than doing their work."

Wierks declined to answer any questions on his motives for filing the charge or his opinions on the matter. He referred all inquiries to Classis Public Relations Committee Chair Rev. John Nodop. Nodop also declined to give reasons for the filing of the charges, saying that it "is the personal right of the four individuals in-

'Relaxed, Spirited' March in Pittsburgh

Compiled by Nancy Wechsler PITTSBUKGH, PA hundred fifty men and women from this city turned out June 22 for the annual Lesbian and Gay Pride March and Rally. The demonstration was organized by the Lesbian and Gay Pride Week Committee, which included the Pittsburgh Committee for Lesbian and Gay Rights, the Third World Alliance, Dignity, and Metropolitan Community Church.

Kathy Kozachenko, a member of the pride week committee, told GCN that the march and rally were "relaxed and spirited and had entertainers as well as speakers."

According to Kozachenko, Steve Bedworth from the Pittsburgh Committee for Lesbian and Gay Rights spoke about the increasing militarism in this country and the dangers that come with it. He also talked about the need for gay men to build a feminist culture, community and consci-

Bedworth praised the women's movement for having built a supportive culture that helped counter the ideology of mainstream America, and suggested

ousness for themselves.

that gay men must also do that for themselves and not hang on to the coattails of the women's move-

The march and rally were the culmination of a week-long program of events which began with a concert by black jazz musician Mary Watkins. Also held during the week were a movie/forum on alcoholism, a poetry reading, a forum with Steve Endean from the Gay Rights National Lobby in Washington, DC, and a dinner/ discussion with Brook Jones from the International Lesbian and Gay Association.

"In the Best Interests of the Children," a film about lesbian mothers and their children was shown twice during the week. A panel discussion with lesbian mothers and gay fathers followed each film showing.

Kozachenko told GCN that "one of the most successful events of Pride Week was a forum we held at the women's bar on racism." The forum was entitled "Racism — Personal to Political" and was organizezd by the Third World Alliance. Over 85 people attended the forum.

State Rep Candidates Say They Support Gay Rights

BOSTON - All the candidates for the Beacon Hill-Back Bay representative race who have appeared at recent neighborhood forums have pledged to sponsor gay rights. All have also said they would support pro-choice legislation. The statements came_during the initial round of candidates nights held in the liberal Eighth Suffolk district.

The area is currently represented by State Rep. Barney Frank, who has decided to leave the legislature this year. Frank is a candidate for Congress from the Fourth Congressional District.

Although the Eighth Suffolk district includes a significant gay population, no openly gay men or lesbians are currently seeking the state representative seat. Meade Irwin, one possible candidate, announced that he would not run "for personal reasons." Former bar manager Dotterman expressed an interest in running arlier this spring, but he has not appeared as a candidate at any of the recent neighborhood forums.

The candidates definitely in the running are:

•Smoki Bacon - A Back Bay socialite who has been active in fundraising for the arts, and the Mayor's Office of Cultural Affairs, and worked to elect

Katherine Kane, the present deputy mayor, to the state House of Representatives in the 1960s.

 Alexander Bok — A Harvard College undergraduate and lifelong Beacon Hill resident who has chalked up extensive volunteer and school internship experience in the offices of City Councillor Rosemarie Sansone, former governor Michael Dukakis, Lt. Governor Thomas P. O'Neill 3d., and State Rep. Barney

• James McDonald — A tax attorney and self described liberal Republican.

•Mary V. Mullen - A Boston native, longtime Newbury Street resident and seasoned neighborhood activist who has actively campaigned for State Rep. Barney Frank and former state representative Elaine Noble. (Noble, in 1974, became the first openly gay person elected to public office in the United States.) Mullen works as the assistant to the director of the food service department at Wellesley College.

• Ralph Rogers — The director for Boston's 24-hour city government service phone line and the former manager of the Beacon Hill-Back Bay Little City Hall.

•Dennis Quilty — A trial lawyer who served as an assistant district attorney for Suffolk County

DA Newman Flanagan. Quilty resigned in good standing to pursue the Eighth Suffolk seat. He currently sits as chairperson for the Ward Five Democratic Com-

• Victor Naum Themo — A perennial candidate for public office in Boston. Themo manages a store in Kenmore Square. Although a declared candidate, Themo has not appeared at recent neighborhood forums on Beacon Hill and in Bay Village.

 Thomas Vallely — A political consultant, Vietnam veteran turned anti-war activist. Vallely's experience includes extensive campaign organizational work for US Rep. Robert Drinan, Boston Mayor Kevin White and US Rep. Edward Markey. Vallely also worked for Massachusetts Fair Share, grassroots lobby.

Herbert Weiss - A lawyer and consultant for commercial real estate interests. Weiss served as a fundraiser in the 1974 Dukakis campaign and claims a long history of involvement in liberal

Political observers regard the Eighth Suffolk district as one of the most liberal in the entire state. The candidates tend to agree on most issues. The central focus of the candidates' nights has been on

liance Formed After Murder

By Lisa Nussbaum

BOSTON - In the Victory Gardens of the Fens early on the morning of June 22, a Beacon Hill man was found shot to death, the third gay man slain in the last three weeks.

The victim, Charles T. Kimball, Jr., 47, of Phillips Street, was discovered at 3:50 a.m. by a man walking through the gardens. He was lying face down under a tree on one of the paths in the gardens, shot at least once in the chest with (most likely, according to police estimation) a .38 caliber handgun.

Kimball was dressed in dungarees, a black leather jacket, brown cowboy boots and had a shirt stuffed in his back pocket.

Kimball's brother, Dick, identified the body.

Det. Sgt. James Chaisson of the homicide bureau at Police District Four told GCN that "no substantial leads in the Kimball murder case have surfaced and that two plainsclothes detectives assigned to the case haven't turned up any-

ever, that police, with the aid of the Suffolk County District Attorney's office, will continue the investigation. "We won't give up the ship until we've exhausted all possible means of pursuing it (the case)," he said.

Al Kniupis of police informational services said, "To my knowledge no warrants are out on any suspect or suspects.'

Chaisson noted that Robin MacCormack, Mayor White's liaison to the gay community, has been working closely with police in relaying information that comes into his office to District Four detectives. In recognizing MacCormack's assistance, Chaisson said: "It's more than helpful to have a liaison between the police and the gay community. Let's face it, many gay people won't talk to the police if they don't have to.'

The police are staying in contact as well with other members of the gay community who are trying to track down information for them.

some gay people will not step forward with what they may have witnessed or heard in this case, reluctant to admit that they are gay or to draw any publicity to themselves.

The police and MacCormack ask that if anyone saw or heard anything on June 22 that might be relevant to solving the Kimball murder that they contact either Robin MacCormack at City Hall at (617) 725-4410 or Det. Sgt. James Chaisson of the homicide bureau at District Four at (617) 247-4470. (One gay man reported that Kimball had gone to a street fair in the Fenway Saturday night and then into Herbie's, a Fenway area bar, until 1:30 Sunday.)

Chaisson contended that this latest murder, and the previous two (the first, June 7, of Amtrak employee Raymond Kindred, 33, found strangled in his Gloucester Street apartment; the second, June 8, of Emerson College professor Leonard J. Riendaeu, found stabbed to death in his



Members of the Fenway Gay Alliance set up this memorial on the spot where Charles Kimball was

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Community Voices

keep it together

Dear Editor,

I would like to express my dismay at reading about the San Francisco Gay Freedom Day Parade speaker/committee split, (see GCN Vol. 7, No. 48) and hearing about the New York City Lesbian/Gay Pride committee split so close to the actualization of their marches and rallies.

It is in this spirit that I would like to relate some additional comments on the subject (with regard to the recent Boston Lesbian/Gay Pride March and Rally) in hope that it may somehow keep us all unified in the struggle.

Being my first year of involvement with the Boston (or any other) lesbian/gay community, my first attempt to work and coordinate on an event of this scale, and my first celebration of Lesbian/Gay Pride, I have come away from this experience having met a lot of truly wonderful people, as well as having learned about many interesting facets of lesbian and gay male life that were not open to me before.

There were several opportunities for the march and rally to become a political event - David Brill's death, the Back Bay murders, the violence against lesbians, yet we struggled to maintain our theme "All our voices . . . all our visions" as a highly celebratory festivity to honor our 10th birthday celebrating gay pride.

Many of the committee members are grassroots people. I personally have a lot of respect for them, their support, their senses of humor and dedication. We kept the primary goal, a joyous celebration for gay people, always in our hearts and minds.

When there is so much conflict that touches our lives daily, it would be sad to see such conflict from within destroy "our" nation's lesbian/gay celebration. I hope things work out for both San Francisco and New York.

Sincerely, Marsha H. Levine Special Needs Coordinator Lesbian/Gay Pride '80 Boston, MA

a new low

Dear Editors,

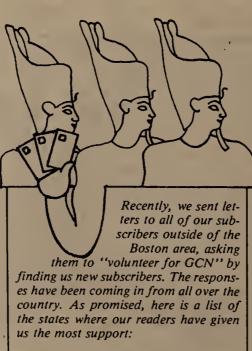
The cartoon appearing on page 7, Vol. 7, No. 48, is a new low. It is not amusing. But it is offensive. It misses being even vaguely clever, for if the perpetrator of this little bit of nonsense wanted to carry her point, she should have depicted some one lapping cunt not pulling tit in order to make the words and the picture go together. But then, the cartoon, as it is, seems more truly representative of the kind of mind that would create it, in the first place, and publish it, in the second.

As an individual who has a genuine investment of over four years in this newspaper, I must protest its apparent willingness to sink to depths one might expect of other publications unworthy of mention here.

I hope that in the future, what little space we have (thanks to our increased advertising) will be put to more appropriate use.

In love and anger, Nancy Walker Boston, MA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.



New York, Texas, Indiana, Ohio, Cali-

If you'd like to see your state in this space next week, and help GCN grow by finding us new subscribers — get to it! We are everywhere.

custody

Dear GCN,

I am writing in response to the article on "Parenting" by Alice Fisher in the May 3 issue of GCN and the letter from Bunny King in the May 31 issue. Bunny King is right; the statement in the original article is totally misleading, and Ms. Fisher did not correctly quote me.

Massachusetts law specifies that both parents are presumed to have an equal right to custody absent a showing of unfitness of either parent. Without question, there are judges in this state who do and would consider lesbianism equal to unfitness (and one judge recently said so in open court). However, there have been no reported, written cases on this issue in Massachusetts, and it appears that Ms. King's case will be the first reported case when the decision is issued by the Supreme Judicial Court.

The statement which I made to the women at Janus House and which Ms. Fisher was referring to, was that if lesbianism is brought up in the contested case, then one argument against its consideration is simply that lesbianism should not be a basis for loss of custody. Further, it is often a matter of strategy before a full trial for a lesbian mother to argue that her sexual preference is not relevant to the quality of her parenting and thus, her lesbianism is not a basis for loss of custody. Sometimes this can be a successful strategy, depending on all the facts of a case, the posture of the father and his attorney, and on the bias of the judge and other court workers.

I discussed this letter with Ms. Fisher, who apologizes for the error. We wish to emphasize that neither she, in her article, nor I, in my remarks, ever meant to suggest that Ms. King has not had a struggle in her case. And certainly, other lesbians involved in contested custody cases can expect that their lesbianism will be seen as relevant in various negative ways until homophobia no longer exists in our society.

Lynne D. Dahlborg, Esq. Boston, MA

people's security

To Gay Community News Readers,

Amandla/People's Security is a multi-national group of Boston-area women and men who came together in the summer of 1979 to provide security for Amandla: A Festival of Unity, a benefit concert for the South African liberation movements. Following the successful concert, Amandla has continued to develop as a nonsectarian People's Security force.

Amandla, a Zulu word meaning "power," sees People's Security as part of the process of gaining control over our lives. We believe that people's safety comes before protection of property. A People's Security that helps combat identified community problems is one way to effectively struggle against the exploitation we face every day. The ever-growing violence against women, lesbians and gay men and people of color cries out for organized, collective responses such as this.

We are actively seeking to expand the involvement of lesbian, gay and Third World people in learning and promoting the concept and practice of self-defense and People's Security. We want to strengthen the reciprocal ties between Amandla and the communities people from the communities into Amandla, and taking People's Security back into the communities. Along with other gay people in the group, I feel that Amandla can make an important contribution to lesbians and gay men in our struggles for our rights and our liberation.

Likewise, the participation of gay and Third World people in Amandla is vital to the developpants. As people coming together from diverse backgrounds, our commonality lies in our opposition to all exploitation, racism, sexism and homophobia, and our support for progressive

Amandla/People's Security has supported and helped provide security for the African liberation support movements, the movements against the KKK and South Boston Marshals, union organizing picketlines and other events, such as a Holly Near concert. We are exploring ways to contribute to other community needs, particularly those of women, gays and the Third World. This year Amandla will help provide security for the Lesbian and Gay Pride Week march and

Classes meet twice weekly. Training in martial arts and other defense techniques is combined with discussions of events in Boston and people's struggles in other parts of the world.

We need your input and support! For more information, write in care of PO Box 114, Auburndale, MA 02166. Sharon Payne

Amandla/People's Security Boston, MA

news writer

GCN is accepting applications for the position of Boston Investigative/Legislative News Reporter. This is a half-time position. Address inquiries and resumes to Richard Burns, GCN, 22 Bromfield St., Boston, MA

refugees

Dear Editor,

The June 21 GCN piece on the Cuban refugee situation quoted me concerning a presidential waiver to permit lesbians and gay men in the refugee population to remain in the United States. This was our understanding at that time based on a conversation with a Washington, DC-based reporter who had interviewed Carter Domestic Policy Chief Stuart Eisenstadt on the subject. This information, when mentioned to another White House employee on the Public Liaison staff, was not contradicted.

Subsequently we have learned that the President has not approved a waiver, as this is linked to a formal designation of the Cuban boat people as "refugees" by the government. That, in turn, has not taken place due to technical legal problems linked to the fact that Castro emptied his jails of many criminals (other than those who were jailed solely for homosexuality). Apparently, formal refugee status would complicate efforts to deport those with Cuban criminal records (apart from homosexuality).

Very truly yours, C. F. Brydon Co-Executive Director National Gay Task Force New York, NY

our mirror

Dear Editors,

Though I am generally full of praise for your extraordinarily fine paper, I must say that I occasionally find some things offensive. On page 7 in Volume 7, No. 48, there is a cartoon which I think is neither humorous, nor feminist, nor appropriate. It is in such poor taste; I can't imagine that the matter of putting it in the paper was carefully considered. The cartoon violates the spirit of the paper's ad policy which so carefully sets the dignified yet sensual tone the paper maintains. I admire the paper for trying to offer ads, articles and ideas which do not perpetuate old stereotypes and unhealthy visions, for presenting challenging ideas, good humor, sound news coverage.

Please watch more carefully and avoid publishing such offensive dead wood, or what ever else is stale and inauthentic. To the extent that the paper presents us authentically (that is, as we really think and feel about our experience) it is a valuable mirror and will help us know ourselves and communicate with others.

Onward to real visions Stephanie St. John Boston, MA

fighting back

To the Boston women's community,

Media exposure regarding violence against women is a way of fighting back against that violence. My intent in covering the June 6th incident (at which I was present) of violence outside against women outside one of the local women's bars was my way of fighting back against that violence.

However, I do realize there are many ways to fight back. The Boston women's community has rallied itself against violence many times in many ways, successfully; the Green Light programs in Dorchester and Jamaica Plain, Women's School self-defense classes, organized efforts by Women Against Violence Against Women (WAWAW), and recently the security meetings organized around the June 6th incident, are all notable examples of our strength.

violence, but that we are constantly victimized by a society which oppresses us. We have also proven, however, that our energy can change that society. (Remember the immediate shutdown of the women-hating movie, Windows, in response to WAVAW's and the community's ef-

By being a member of this community I make the decision to fight back constantly against a society which wishes that neither 1, nor my community, existed, nor that we fought back

As I realize there are many ways to fight back. I also realized there are many ways to present to society through media exposure, our struggle. I understand there are women in the community who do not agree with the way that I and GCN chose to present this recent June 6th incident, and I do accept some of their criticisms.

Letting society know about our fight is a way to strengthen that fight. I want to continue to be part of strengthening that fight. If there are women who believe this should be done differently than the way I did it, I am open and would like to talk with them about how events like the incident June 6th, and other violent events against women, should be dealt with in the

We do "fight back in large numbers." I welcome your suggestions. Marie Cartier Cambridge, MA

Community Voices propaganda cream c

The continued presentation of lies, distortions, and blatant anti-communist propaganda regarding Cuba and the situation of gay and lesbian people in that country as news and fact does a tremendous disservice to the gay liberation movement, and caters directly to the Right which in so many contexts GCN stories oppose.

Not only are the unfounded attacks on Cuba repugnant in themselves, but in contrast to the general failure to speak to international issues, to discuss the situation of gays in countries which are the bulwarks of reaction worldwide, such as South Africa, Chile, Israel, Argentina, etc., they point at the anti-communism which pervades GCN's outlook.

Furthermore, the lack of serious attempts to confirm the truth or falsehood of the allegations made to GCN correspondents by fanatically counterrevolutionary Cubans cast doubts on your journalistic integrity. Even the United States government, whose hostility to Cuba has been unremitting for 21 years and which has no qualms about manufacturing lies to justify their aggressive attitude, has been forced to admit that the proportion of those with criminal records among the immigrants is miniscule, and that no jails or mental hospitals were emptied; has been forced to admit that no one has been forced to leave; and has had to face the fact that their crass manipulation of those immigrating, plus the overwhelming support for their government demonstrated by the vast majority of Cubans, has further enhanced Cuba's prestige throughout the world, especially among Third World nations, and has further exposed the U.S. for its racism and exploitive attitude toward the Third World.

A serious analysis of the question of gays in Cuba, in the context of support for one of the most progressive and successful anti-imperialist socialist revolutions in the world and in the context of anti-Cuba sentiment being one of the prime rallying points of the New Right on an international level, would be a genuine contribution to our movement. The present capitulation to national chauvinism in your pages cannot help but isolate the gay movement from all other pro-

gressive forces. Sincerely, Jerry Silberman Philadelphia, PA

crossfire

Editor's Note: The following is a continuation (see GCN Community Voices, June 7, 1980) of correspondence between CBS and Boston's Lesbian and Gay Media Advocates (LAGMA), concerning the CBS Special Report "Gay Power, Gay Politics,

Robert Chandler Vice President and Director Public Affairs Broadcasts CBS, Inc. 51 West 52nd Street New York, NY 10019 Dear Mr. Chandler,

I am writing as a representative of LAGMA. We received a form letter in response to our documented criticism and sincere contact.

We are inclosing a copy of our original letter and expect, within ten business days, a personal response to the points made therein.

Diane M. Greene, Ph.D. Lesbian and Gay Media Advocates Boston, MA

Dr. Diane M. Greene Lesbian and Gay Media Advocates 22 Bromfield St. Boston, MA Dear Dr. Greene.

I'm sorry you received a form letter, but considering the amount of organizationally-inspired letters we received, to say nothing of form letters, we were forced to send some in response.

Your demand for a personal response within ten days hardly seems consistent with your earlier statement that "this exercise of gay power is not an act . . . of intimidation." Let it pass.

As I wrote earlier, we stand by our broadcast; we do not feel a need for redress, and we have no obligation to publicize your reactions.

Sincerely, Robert Chandler Vice President **CBS** News New York, NY

Robert Chandler Vice President and Director Public Affairs Broadcasts CBS, Inc. 51 West 52nd Street New York, NY 10019 Dear Mr. Chandler,

We received your personal letter of June 10,

We shall keep you informed of further developments as we continue to pursue this matter.

Diane M. Greene, Ph.D. Lesbian and Gay Media Advocates 22 Bromfield Street Boston, MA 02108

cream cheese

Dear Sisters and Brothers,

1 want to call your attention to the June issue of the East/West Journal because of some flagrant sexual bias I found in an article entitled 'Cutting Through the Cream Cheese," by a macrobiotic teacher at the Kushi Institute in

In an otherwise informative and interesting issue which explores "milk as a natural," we find tucked away in this mouthpiece of the macrobiotic movement a statement all too familiar there's something not quite right with those who find love, nuturance, commitment, pleasure and spiritual uplift in same-sex relationships. However, in this instance negative gay bias is not based in the scriptures of the Western patriarchy, but in that of the yin/yang philosophy of the East. It's not even mommy or daddy's "fault" necessarily - it's meat or eggs or sugar (and . .?) that causes these "developments."

From my own vegetarian (dairyless) bias, I feel that these animal products take their toll on our bodies. But what is so disappointing, to say the least, is that in an over-simplification of biology and sexual roles, and in the worn-out stereotyping of lesbians as "too manly" (yang) and faggots as "too fem" (yin) we find polarization emphasized over the basic unity (androgeny) of creation. We find the fear that sexual identity (i.e., being straight at all times) is being lost. We discover only one more reason to justify the superiority of one belief over another - how yang! Remember those "scientific" studies 'proving" blacks intellectually inferior?

I am hopeful that by bringing this issue into the open, positive dialogue can follow, hearts open, and consciousness expand.

With all good will, Raven Arrow Lodestar Atlanta, GA

busy, busy

To the Lesbian and Gay Community

This letter is the first attempt which has been made by any member of the Coalition for Lesbian and Gay Rights (CLGR) to repudiate the continuous attacks made against Lesbian Feminist Liberation and the Coalition for Lesbian and Gay Rights since the March on Albany controversy erupted in March 1980. The reason why none of us have bothered to answer these attacks, which have been going on at various levels since March, is very simple: none of us have any time to waste in writing insult-letters which are clearly self-incriminating to those persons and organizations who have written them. Those individuals and organizations which have formed the vanguard of CLGR are simply too occupied doing constructive work for the lesbian and gay community of N.Y.C. to have time to become involved in academic exercises of this type.

Saying this, it will be questioned why I have finally chosen to write a reply to all the unjustified accusations taking place since March and which GCN has so marvelously publicized in its "Community Voices" section since April 26, 1980. The reason is that as a two year Latin American lesbian feminist activist in various lesbian and gay organizations in this city and in this country, I can no longer read these accusations without making a reply to those groups which for the last two years have played a destructive role in the New York City lesbian and gay rights movement. These groups include: the Revolutionary Socialist League and its new front group Gay Activist Alliance; N.Y.C.; the Gay Media Alliance (composed of ex-GAA members); various members of Gay Youth of New York who have become prominent in New York City for calling lesbians "cunts" at CLGR meetings in the past; the North American Man/Boy Love Association; and the Gay Atheist League of America, N.Y.C., which has as of late taken it upon themselves to misrepresent any action or expression of any person remotely affiliated with

It is this last point which has prompted me to answer past attacks. As an active national organizer for the National March on Washington for Lesbian and Gay Rights, I deeply resent those individuals and organizations which have taken the internal disputes of CLGR into other organizations in our community. Some of these individuals have gone so far as to deny the very existence of the National Lesbian and Gay Communications Network created in Oberlin, Ohio, with the sweat and work of the entire lesbian and gay community of this country. My resentment increases because of the fact that not a single one of these organizations lifted a finger to aid in the organizing efforts for the March on Washington. To be more precise, only two individuals, out of all of these organizations combined, even so much as walked into the March office. Now that the March on Washington organizing efforts have proven successful and these groups have suddenly discovered that some of those members of CLGR that are being attacked today were also the persons who played a leading role in the March on Washington organizing campaign, the National Lesbian and Gay Communications Network has also come under attack. These groups are not only unsuccessfully trying to disrupt the work of the National Communications Network. but in fact took their hate-campaign to the

thanks to wgbh

At a time when the gay community is organizing to protest either the negative, or complete lack of, coverage by most media, we need to recognize, thank, and support those who do give us positive coverage.

Such is the case with Boston's WGBH radio, which gave three and a half hours of live coverage to this year's Gay Pride parade and rally. Additionally, 'GBH radio devoted much of its June programming to gay culture and community, through readings, dramatizations, interviews and music.

Just as we must organize to protest distorted, negative, narrow coverage (such as CBS's hatchet-job on San Francisco), we must also let those media who give us positive coverage know that their efforts are heard within the gay community. In the case of WGBH radio, letters from gay people, with comments, suggestions, and appreciation, will encourage the station management to explore further gay programming, hopefully on a more regular basis.

Also, we can support public broadcasting outlets financially. (In addition to WGBH, there is WBUR, which broadcasts "Gay Way.") These stations rely on contributions from listeners for approximately 80% of their funding. When we organize boycotts of products and companies who sponsor negative images of gays, we must channel money to those groups who are responsive in a positive way.

As we have seen in Boston, there are some media who will listen to all our voices and let us express our visions. They will continue to do so if we just "keep those cards and letters coming,

Lee Ridgway Boston, MA Editor's Note: WCAS in Cambridge also offers gay programming, "Closet Space", Sunday mornings at 10:00.

Christopher Street Liberation Day Committee (CSLDC) forcing those individuals and organizations within CSLDC, which were in fact doing the work of the committee, to form the Lesbian and Gay Pride March Organizing Committee.

As a Third World lesbian, I have always been very suspicious and cautious when dealing with the North American white lesbian and gay community due to the widespread racism and sexism rampant in the movement. As a Third World lesbian struggling to keep my self-pride while being attacked by individuals who cannot accept being criticized for being racist and/or sexist, especially when the criticism comes from a Third World person, I find the attacks against LFL and CLGR quite illuminating. Coming from predominantly white gay male groups, these attacks signify to me the unwillingness of the white male gay movement in this city to surrender any of their power to those same lesbians with whom they claim to be "willing" to work. This is where the crux of the CLGR/March on Albany controversy lies. It has become apparent to me, as well as to other Third World lesbians, that the men in this city cannot deal with the fact that for the first time in the history of the lesbian and gay rights movement in this country the lesbians of this city are finally playing an important role in the shaping of the future lesbian and gay rights movement.

I have worked with all the individuals and organizations involved in the various disputes and in all honesty I can say that the hate-campaign being carried out against CLGR is totally unjustified. As a lesbian who felt personally attacked when the "respectable groups" within our community refused to endorse the March on Washington until the last possible moment, I find it quite unbelievable that anyone who has worked with the vanguard organizations of CLGR during the past two years would claim that CLGR is seeking "acceptance and respectability" from the "powers-that-be."

It is clear to many of us, that now that the National Lesbian and Gay Communications Network has gotten off the ground without the assistance of those organizations attacking CLGR, these same organizations are feeling threatened and are attempting to "jump-on-the-bandwagon" through the worst possible means. It is an unjustified attempt to discredit the work of those individuals and organizations in N.Y.C. who for the past year have done some of the most vital work needed to insure the continued collaboration between various segments of the lesbian and gay community of this country. I am aware that in any political movement it is those doing the attacking who are usually the ones who have not done any work. This occurs for an obvious reason: they are the only ones who have the time to do so since everyone else is busy doing constructive work. I could go on and on refuting every single one of the attacks which GCN has so generously published since the beginning of this controversy, but at this time I happen to be occupied just trying to make sure that Third World lesbians and gay males remain a part of this

Juanita Ramos National Lesbian and Gay Communication Network New York, NY

radio attacks

GCN Community,

On June 3, 1980, at approximately 7:00 pm, a program announcer on WVBF radio, F105, made a comment which I found personally offensive and intentionally derogatory towards

Through use of a "Mr. Rogers" type chatter, he invited his friends to meet him at "Buddies on Boylston St." In light of repeated attacks of gay men and lesbians in the Copley Sq. area, 1 feel it to be highly irresponsible of WVBF to project stereotypical images of gay men. 1 am further concerned that such comments invite homophobic attacks, in this case threatening the patrons of "Buddies"

I have expressed my concerns directly to Jay Williams, Station Manager of WVBF, and have also sent a copy of that letter to the FCC. I encourage others to monitor radio and television programs and to write the management and the Federal Communications Commission whenever offensive programs or comments are aired. Through direct action by gay men and lesbians the media will eventually become responsive to our community.

Sincerely, **Bob Andrews** Boston, MA

pittsfield

To All Concerned,

A new gay group will be forming in the Pittsfield (Massachusetts) area. We will be concerned with gay rights and in assisting interested persons in the gay lifestyle. All male and female gay persons should contact:

Dean R. Bailey PO Box 739 Pittsfield, MA 01202

on coalitions

If what Eric Rofes posits in his Speaking Out column of June 28, 1980 (see GCN Vol. 7, No. 48) is true, then this paper may be in danger of losing a sizeable portion of its readership.

Rofes suggests that women should de-emphasize the issues of abortion, man-hating and antipornography in a co-sexual gay setting in order to allow a male/female coalition to focus upon the issues of common concern and thereby strengthen itself.

GCN seems to be doing just the opposite. And its reasoning is apparently to attract and satisfy members of the lesbian community who are, or may be, potential readers of the paper.

But it never seems that any special effort is expended to appeal to and/or placate the white, middle-class male gays among us. In the gay movement, we are the ones taken for granted. Of course we will participate — we have always been joiners. Liberal society has so perniciously socialized us into believing that change cannot occur without individual and group participation that we will blithely join any and all gay organizations - organizations which span the spectrum of social, political, religious and cultural

And perhaps our zeal has become a nuisance. We always seem to outnumber the women and the non-whites. But there may come a day when this is no longer true (and not because women and non-whites finally catch up with us). Tired of being taken for granted, sick of being chastized for political incorrectness, bored with hearing "I'm more oppressed than you;" white, middle-class gay men may just end up saying "goodbye" to THE MOVEMENT and find other, more effective, ways to improve the society in which we all live.

It would be a tremendous shame if white, middle-class gay men felt more welcome in the general society than among other gay men and lesbians. But this is a distinct possibility if those involved in movement politics continue to ignore the needs of white gay men and fail to express any appreciation for the many contributions we have made and can continue to make for all of

Sincerely. Porter Mortell Cambridge, MA

world peace

We are a group of young students and we are creating a friendship club. Our goal is to bring peace and agreement to the world and to make people happy throughout the world through friendship. Our club's name and address is:

Pen Pal Club for World Peace Av. Dos Expedicionarios 4026 Fortaleza-CE 60.000 Brazil

Those who are interested should write us about gay life in America. If you can afford it, we would appreciate small donations towards the costs of postage. We are looking forward to hearing from our gay friends in America.

Very Sincerely, Francisco Auretio Vieira Fortaleza, Brazil

Boston Pride

Continued from page 1

The ringing of the bells at the Arlington Street Church crew cheers from the crowd. Outside the bell tower hung a sign saying "the bells ring gay." Waldenbooks' sign "Walden's supports gay pride" brought shouts from marchers. A uniformed policeman and a man wearing a purple sequined gown generated enthusiastic responses when they posed. for a picture arm in arm.

One bystander, a conservatively dressed woman in her sixties, had come upon the parade while out for a walk. "I'm amazed there are so many people," she told GCN.

The march wound its way from Copley Square to the Boston Common, where a rally followed. The committee had planned for only two main speakers, Kelly told GCN, because "in the past we tried to represent all groups or give as good a cross-section as possible. There are too many groups in Boston to be representative."

The committee chose not to have any "big names" speak because, according to Kelly, "We're a grass roots town. There is a lot of grass roots organizing in Boston — lots of different groups working on lots of different projects. There are no prima donnas, just a lot of people doing a lot of hard work."

"We are different from each other and the straight white patriarchal society that would divide us," said Lillian Moy, one of the rally's co-emcees, in her opening remarks. Moy called out "Will we respect one another? Will we keep our loving open to one another?" "Yes," the crowd yelled.

Armando Gaitan spoke of the role of groups like El Comite Latino, saying "We call [the Latino community's] attention to a myth that only gringos breed maricons, locas, and lesbianas." Gaitan concluded his speech, "This is my vision — to see multicolored men and women celebrate themselves and 'each other. You

are my vision."

The rally's performers included folksingers Maxine Feldman, Bill Powell, and Richard Strange and Demian; Charley Shively, who read poetry; Barbara Smith and Dometa Fozier, who read from Conditions Five, the black women's issue; La Triba, a women's percussion band; and Amazon Inflection, a lesbian disco act which brought the crowd to its feet with its rendition of "Lesbian Rapper." Beth Kelly and Gail Bradley of Parents of Gays also spoke.

The rally was signed for the hearing impaired and a special section was set aside for the handicapped.

State Rep Race

Continued from page 3 the delivery of city and state services, street safety, housing issues, commercial development pressures on the area and the transfer of liquor licenses.

A major concern to members of the gay and lesbian communities is the kind of representation the newly elected legislator from the district will offer. Frank has been a major advocate for lesbian and gay rights in the legislature since his first term in 1973.

Commenting on the fact that all the present candidates say they support lesbian and gay rights, David Gearhart of the Massachusetts Gay Political Caucus noted, "Anyone can say they will support the bills in the State

House. Working heart and soul on the effort is another matter."

Candidate Dennis Quilty said he regarded lesbian and gay rights as a basic civil liberty. "I will be proud to continue the kind of representation on gay rights issues that Barney Frank has provided," added Quilty before the Bay Village Neighborhood Association this past week.

Thomas Vallely asserted his "toughness" in his ability to deal with State House politicians and pledged to "continue the fight" for lesbian and gay rights.

Mary V. Mullen, in expressing her commitment to lesbian and gay rights, noted "As a straight woman, I supported Elaine Noble when it wasn't popular."

Three neighborhood candidates' nights have been held in the district with more to come by the July 4th weekend. Robin Mac-Cormack, Mayor Kevin White's liaison to the gay community, advised people to get acquainted with as many candidates as possible.

On Monday, June 30, the gay and lesbian candidates' night will be held at the Arlington Street Church at 7:00 PM. The event is sponsored by the Massachusetts Gay Political Caucus, the National Organization for Women, and numerous other organizations.

Fenway

Continued from page 3

Charles Street apartment) are unrelated to one another. "They have no relevancy . . . one with another," Chaisson said. "One victim died of a gunshot wound, another by strangulation and the third of stab wounds. There is no tie-in between the three," he said.

The Kimball slaying galvanized Fenway area lesbian and gay male residents into establishing the Fenway Gay Alliance (FGA).

After the two previous and the recurrent, almost daily, crime in the Fens (beatings, purse snatchings, assaults, robberies), the group formed to protest these acts of violence and to plan strategy for confronting these and future incidents.

Group members immediately laid a wooden cross and flowers at the site of Kimball's murder in the Victory Gardens and in white letters painted "A gay man was murdered here June 22, 1980" to mark the spot. Since that date the eight men and women on the FGA steering committee have met almost daily to discuss a response to the incident, said Don Babets, an FGA member.

Babets told GCN that women, minorities, and the elderly, not just gay people alone, fall victim to violent assaults day and night,

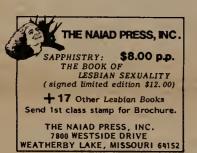
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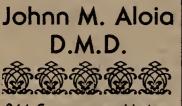
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Continued on page 13

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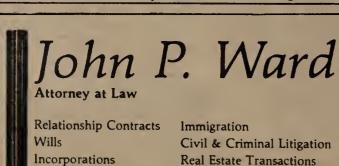
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Adult/Youth Relationships Discussed At NYC Forus

NEW YORK -- Over 250 people attended an open forum on adult/youth relationships on June 24 at the Millenium Theater here. Sponsored by a variety of gay organizations who felt the controversial issue needed communitywide discussion, the forum attracted both opponents and advocates of abolishing age-of-consent

Advocates, including the North American Man/Boy Love Association (NAMBLA), the Revolutionary Socialist League (RSL),

and Gay Youth, spoke in the name of sexual freedom: "No one has the right to deny people the right to their own bodies," said a member of Gay Activists' Alliance, who was one of six speakers opening the meeting. "The sexuality of all children should be recognized as desirable and healthy.

Speakers opposing abolition of age-of-consent laws saw child abuse and exploitation as dangers inherent in adult/youth, or specifically man/boy love, relationships. They asserted that age-ofconsent laws were necessary to protect children, especially girls, from manipulation and coercion by older men.

Boys and men advocating the repeal of such laws made ample use of the open mike to discuss their experiences and strike out against the idea that children must be "protected," especially from relationships they view as beneficial and consentual. "Children do have the power adults are denying them to protect themselves," ' said Aner Candelario of Gay Youth. He suggested that greater sexual education and stronger rape laws could effectively enable youth to defend themselves against exploitation.

The role of age-of-consent demands in the lesbian and gay movement, perhaps the single most explosive and divisive issue it faces today, was also addressed by several speakers. "What NAM-BLA is doing is tearing apart the movement. If you attach it [the man/boy love issue] to gay rights, gay rights will never happen," one opponent of NAMBLA's age-ofconsent demands told the crowd. Other speakers responded by in-

sisting on the need for "unity" and rejecting the exclusion of any gay sub-group from the movement. "For the gay movement to refuse to support the demands of gay youth and boylovers is like refusing to support ERA [the Equal Rights Amendment]," said a speaker from RSL. "Boylovers cannot be free as gay men unless they are free as boylovers, just as lesbians cannot be free as lesbians unless they are free as women,'

On Kid Porn Charge lown Nabbed In NY

By Mitzel

PLAINVIEW, NY - Police have arrested a well-known magician and TV performer and charged him with child-pornography-related offenses.

Marvin Matthow, 49, of West Islip, was arrested Saturday, June 14, in a Plainview motel. He was with two boys, aged 14 and 15. Undercover police posing as child pornographers had set-up this encounter. Police say Matthow expected \$2000 for each boy's performance in a sex film.

Matthow has been charged with three counts involving "use of a

child in a sex performance" and "promoting a sexual performance by a child." These activities were recently proscribed by the New York State legislature.

Nassau County officials plan to take their case to the grand jury soon. Matthow faces a possible maximum prison term of 15 years.

Marvin Matthow owns a magic shop in Lynbrook, NY. He had appeared on many national TV shows in the character of "Baldy the Clown." These included: Romper Room, The Mike Douglas Show, The Merv Griffin Show, and Wonderama. Matthow was

also famous for his performance The U.S. Postal Inspectors have, as "The Human Seal." His past conviction record consists of a 30-day sentence for conviction on "endangering the morals of a minor," a misdemeanor.

A Nassau County official confirmed that the police investigation which led to Matthow's arrest was led by N.Y. Postal Inspector Martin Locker.

the Locker is with Prohibited Mailings section of the U.S. Postal Service. This section is charged with investigations involving sexual material which depicts sex with or among minors. over the past year, coordinated national investigations, using many local, state and federal agencies, which have resulted in the increased number of kid-porn related arrests.

Locker has come to prominence in the New York area for the active part he has played in arresting pedophiles and child-pornographers. Locker takes credit for apprehension of a man the New York press has dubbed "the mysterious priest." Locker solicited contact with the priest, as well as other men, through governmentplaced ads in Fetish Times and another sex magazine, promising to exchange kid porn.

Locker's "mysterious priest" led to the arrest of Ronald Drew, a New York City teacher. Drew is currently fighting possession of kid porn charges as well as struggling to keep his pension, which the education commissioner wants to take away. The United Federation of Teachers has backed Drew in his battle with the State admini-

A spokesperson for Martin Locker's office said Locker was on vacation. GCN was unable to locate him.

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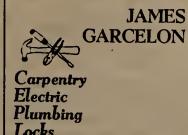
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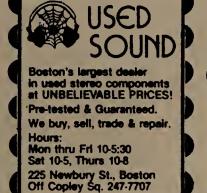
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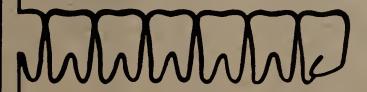
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Two GCN "roving reporters" asked participants and bystanders what they thought about this year's Lesbian and Gay Pride March, with some interesting results:

By Stephanie St. John

GCN: Is this your first gay pride march?

Young Woman: Yes.

Page 8 • Gay Community News, July 5, 1980

GCN: Why did you come to this one?

Young Woman: I'm telling all my friends. I thought it's about time I came out too.



By Andrea Loewenstein (I attempted to ask each person interviewed how he or she felt about the march, and how these feelings might differ from those experienced at previous marches or on previous years.)

GCN: Do you know what this march is about? 65 year old woman: Yes, you're just like my grand-children and godchildren. It's wonderful. I've taught Sunday school for years.

GCN: There are a lot of people who think they're religious who condemn us. What is your message to them?

65 year old woman: They better do some sophisticated exegesis of the Bible. There's 5000 years in one book. In the later part it says love your neighbor. It doesn't say, "Love only your straight neighbor." There is really a misunderstanding. 5000 years ago it was a different story, different social needs. But I mean it's a great parade. Let them know it's not gay men who go around raping women. I'm sure there are no gays or lesbians in the Pentagon — they're killers. I'd march with gay parents, but then there'd be no one to applaud from the side. Besides, I've worked on security for civil rights marches. If anyone starts getting hostile out here, I'll go over and speak to him. Anyone who hasn't had bisexual experience, I don't know where they're coming from.

Jane Myers: It's important to me to be here. I've been

gay for twenty years as of this summer, and I remem-

seeing this many of us out. I think lots of us who pre-

Harriet Allison: It's dynamite. I'd never walk this far

for any other reason. Why am I proud to be a lesbi-

ber the days when people didn't walk in the streets.

That's why I get a particularly strong feeling now,

date Stonewall feel the same way.

GCN: Do you know what this march is about?

Man at McGee's Gas Station: I'm not interested to find out.

GCN: It's about people loving people of the same sex.

Man: Why don't they all go to San Francisco?

GCN: Do you know why you feel that way?

Man: It's the way I was brought up.



Young woman, professor at a local prestigious university: Gay pride? I think I'll march for gay shame. Here I am, looking around at all these straight little heterosexual couples with their little toddlers in little french t-shirts and their little husbands and their homes which they own. And their great relationships with their parents, because they're so busy making babies so that everyone can be happy. And then I look around at my lesbian friends with their relationships which come and go, no security at all . . . so busy trying to be politically correct and do what's right, and all they get is misery and grief. Relationships that end. No husbands, no babies. The world is making it impossible to find any alternative that means anything. Alternatives just aren't invested with any meaning. And so our lives are not invested with meaning.



Tim Grant





GCN: Do you know what it's about?

GCN: Do you have any friends who are gay? Boy: Yes, my mother.



Dovida, Renee and Melissa (All holding signs which say, "NICE JEWISH GIRLS")

Dovida: I'm trying to make the connection between gay people and Jews. We're not so far apart, as far as being oppressed goes. Both groups are unsafe on this planet.

Renee: I'm proud to be here. But I don't know if I could do it where I'm from, Atlanta. I'd see 35 people I grew up with, there. It feels schizy, being open here but not at home. I think a lot about being in my home place and out — but I'm not there now. Melissa: It's wonderful to be here. It feels so good to see so many women — and men. (I like the women better.) We're a contingent of nice Jewish girls here. I picked this sign to raise some consciousness about Jewish women. One woman on the side said, "You're not so nice!" I said, "Yes, I am, and my mother

friends are gay.

GCN: Why?

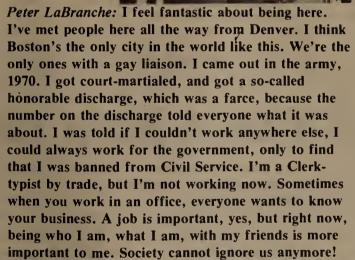
Woman: It's disgusting. It's disorderly. That such a thing should be in America. I was born in America. GCN: So were we.

Woman: I don't want to hear anything.



I have a lot of mixed feelings. I'm looking at everyone, from such different backgrounds - it's just amazing. Years ago, there were stereotypes. When you look around today, not too many people fit into

This is my first march, because I never felt comfortable coming out politically before. I kept it very personal, and emotional. I didn't actually march fthis interview took place at the rally]. I made a decision not to, because it's not clear to me what my consciousness is about yet. I know I'm lesbian, that I love women, but I haven't thought out how the consequences may affect me, as a black woman. I'm not sure where I fit in. For example, walking down the street with my white lover holding my hand, and having black men call from a car - I could be struck violently, hurt. It requires some thought to decide what groups I will align myself with. It's an ongoing process for me right now.





Michael Thompson

Michael Thompson



Michael Thompson

Not Like We Learned Them in High School

The Canterbury Tales. Written and directed by Pier

Paolo Pasolini. Based on Chaucer's work. With Pier Paolo Pasolini, Laura Betti, Hugh Griffith, Josephine Chapline, Alan Webb. At the Nickelodeon, Boston

By Michael Bronski

Pasolini's The Canterbury Tales is eight years old and although it won the grand prize the Golden Bear - at the Berlin Film Festival, it has just managed to be released in this country. This is not really that surprising. Aside from his success with The Gospel According to Saint Matthew (a film much promoted here by the Catholic church despite its obvious communist implications) Pasolini has rarely made it with a popular — or even a critical audience. And while this is understandable with such films as the graphic Salo: 120 Days of Sodom (which couldn't even draw the midnight, Night of the Living Dead, crowd) it was hoped that his trilogy (made between 1971-1974) beginning with The Decameron, then Canterbury Tales, and ending with The Arabian Nights, would make a commercial breakthrough.

The Decameron did show here in the early seventies and received some nice critical notice, although box office receipts did not reflect a great interest. Like the first part of the trilogy, based upon the tales of Boccaccio, The Canterbury Tales is a loosely tied together collection of stories and vignettes taken from Chaucer. There is a loose framework: in this film the story telling pilgrims amuse one. another; in Decameron he substituted shots of Giotto painting frescos come-to-life for Boccaccio's plague-bound youths. This loose framework opens all sorts of possibilities (you can literally do whatever you want), and both Canterbury Tales and Decameron sprawl across the screen, vivid with life and color, but with such exuberance that they seem a little shapeless, not confused, but slightly confusing, until you "get" what is happening.

Pasolini has taken nine of Chaucer's tales (actually six tales, two specific prologues, and the general prologue) and has fashioned them into a sort of medieval tapestry. He has kept to the Wife of Bath's prologue about snarling her fifth husband, rather knight and the witch) and is obviunderside of "merrie olde England." He blithely attacks the church, feudalism, and the then newly emerging middle class, and mixes this with stories of adultery and cuckoldry.

Visually, as usual with a Pasolini film, The Canterbury Tales is beautiful. His colors and details

are full and rich. There is so much going on in each frame it is difficult to keep everything in view all at once. One can see why he was attracted to filming this trilogy. As in The Decameron, the amount of energy and images in The Canterbury Tales are perfectly suited for someone with his visual sense of style and pageantry. Also, as someone who was personally involved with writing poems and fiction, as well as writing and directing for the stage, Pasolini was obviously prone to grab ideas and notions from all over the place.

The film was shot on location throughout England with an international cast. This leads to stunning (and accurate) settings, but also poses a problem with dubbing. The English dubbing, while certainly not the worst in the world, does leave something to be desired. Luckily, the film's stories depend more on visual gags and broad humor, so, while it is not possible to ignore the speech, it's only a minor problem.

Pasolini is almost completely faithful to Chaucer's telling of the stories. The few exceptions are "The Cook's Tale," which Chaucer left as a 58 line fragment, and which the director turns into a tribute to Chaplin's little tramp, and "The Friar's Tale" which includes the grueling, graphic public burning and death of a gay man charged with sodomy/heresy (medieval church law saw them as one and the same). Pasolini is able to catch the changing tone of the Tales (Chaucer switches meter and genre from tale to tale) giving the film a varied, bouncy feeling. The only departure from the realistic, funny, but gritty, look at medieval life is a fantasy sequence (based upon the Summoner's Prologue) where a corrupt Friar is taken to hell and shown where Satan places the clergy: we see Satan shitting them out of his ass in rollicking detail. The whole sequence is very silly and funny. The effect is that of an expensively produced high school pageant based on Bosch and Dore with nudity and dirty jokes. It is not as successful as the heaven sequence in The Decameron with its almost magical quality of a dream painting, but it certainly is in keeping with the humor of the rest of the film.

The only problem with the film's structure is that when, after amusing, ironic stories (using the a short introduction, the stories begin, it is sometimes difficult to At the Sack Cheri, Boston. tell who is telling the story, and than her more serious tale of the where one ends and the other begins. (In the original, Chaucer ously trying to show both the ri- allows the pilgrims to have argubaldry and the not-so-pretty ments: thus the Friar tells stories about a bad Summoner and the Summoner about a bad Friar.) The one connecting film image is of Chaucer writing his story and laughing to himself. Pasolini does a cameo as Chaucer, just as he played Giotto in The Decameron. (One wonders if he also played Scheherazade in The Arabian

As ambitious and visually stunning as Canterbury Tales and Decameron are there is a lack of the ideas — the substance — that have always given Pasolini's films weight. When he is working with tightly scripted lineal fiction (Salo or the Gospel According to Saint Matthew) he seems more at home: I suspect that the combination of working with film and being able to communicate his politics (he was a communist) was most comfortable to him. He was essentially an intellectual, who may have been somewhat uneasy with the sheer entertainment quality of

As with The Decameron, Canterbury Tales is filled with sexual jokes and nudity. The sexuality in it is winsome, natural and pleasure-seeking. (It's this same sensibility that Pasolini seduced us with in Salo and then turned against us when the killing started.) Clearly the director's own sexuality is at work here, conveying to us the delights of sexual abandon and sensuality. His homoeroticism is evident in the way he photographs males in the film: though none are incredible beauties, they all portray a lustiness and randiness that smacks of good sex and good will. His treatment of women is equally sexual and lacks the malice, suggestiveness, or exploitiveness that one usually finds in film portraits of sexual women.

I think that this sexual sensibility — growing from Pasolini's own homosexuality — is what is irksome to straight critics. When Canterbury Tales opened in New York, the Times critic filled his review with implicit slurs against Pasolini while never coming to grips with the film. He mentions again and again the "director's obsessions," (somehow equating the brutality of Salo with Pasolini's personal life), claiming that the scatology in Chaucer is "bawdily comic" while Pasolini's



Pasolini as Chaucer

to show us all that he's read his Freud). He even complains that most of the nudity is male (not true) and that the young men all look like male hustlers. (This last remark is in particularly bad taste since Pasolini was murdered widely believed to be a right wing political assassination - by a hustler he had picked up.)

Pasolini's politics cut across the Italian political scene: a homosexual communist and violent anti-cleric, he stood far apart from the right and moderate stances, while his queerness set him apart from the left. His attempts to integrate his sexuality and politics (no doubt what the Times means by "obsession") do not sit well with most critics. When this is right up front (Canterbury Tales, Salo) they criticize heavily; while in something like Medea they are distracted by Maria Callas' performance, and tend to ignore it. But the fact is always there — critics have judged Pasolini's films by his life (and death), many times with little regardifor the films themselves.

Another curious note is that when United Artists first submitted Canterbury Tales for a rating in 1972 (when they had

is "aggressively infantile" (that's their first option on it), it received an"X."This was understandable; Midnight Cowboy received an "X" because of its subject matter. United Artists re-submitted the film this year and thought it would receive an "R." It received another "X" — ridiculous in light of films like Cruising or Taxi Driver receiving "R"s. The head of United Artists publicly stated — in Variety — that he thought the rating people were basing their judgment more on the director than on the film. Since this is a foreign film, with limited appeal, an "X" should not hurt the box office (the way it might a major Hollywood product). But it does make you wonder.

The Canterbury Tales isn't a great film, but it's enjoyable, and infinitely more intelligent than most of the pulp that is passed off as entertainment. The Nickelodeon has tentatively scheduled The Decameron in a few weeks, and The Arabian Nights (which has never been released in this country and has the reputation of being the most homoerotic of the trilogy) some time later this summer. It will be a unique chance to see the whole trilogy, and to appreciate the work of a great — and gay — filmmaker.

Can't Stop the Hype

Can't Stop The Music

Produced by Allan Carr, Jacques Morali and Henri Belolo. Directed by Nancy Walker. Starring the Village People, Valerie Perrinne and Bruce Jenner.

By Pat M. Kuras

Some gays have suggested that the Village People went straight as soon as they made their first million. As their popularity increased, high-ranking officials at Casablanca Records have insisted that they don't want the Village People "sold as a gay group. Throughout the filming of the Village People's first motion picture, producer Allan Carr would become irate as interviewers repeatedly asked him whether the movie would have gay overtones. It would not, Carr would emphatically answer, because "you don't spend \$13 million to make a minority movie."

Whether they are straight or gay (the construction worker, David Hodo, says he has "been to bed with both sexes"), the Village People have their roots in appealing to gay macho fantasies. In 1977, gays were their earliest fans and their hit song, "San Francisco/Hollywood" was an anthem for many a gay disco. And now, as their first film, Can't Stop The Music, is in the theatres, it is impossible to say that the Village People, or their movie, are with-

out gay overtones.

The film's plot has all the trappings of a TV sitcom and even then there are enough holes in the narrative for David Hodo to drive a cement mixer through. For instance, who is that black woman periodically traipsing through, once bringing Alex to the party and later appearing in a nun's habit? And why, aside from plotting convenience, does Bruce Jenner appear at Valerie Perrine's apartment, cakebox in hand?

Director Nancy Walker (Rhoda's mother, not the GCN columnist) doesn't get any sterling performances from this crew the acting is atrocious. However, the musical numbers have some pep and pizzazz. David Hodo (don't be surprised if this guy goes solo in the near future) does a steamy song and dance number with a bevy of red-clad women, the "Milk Shake" scene has a hilarious opening and leatherman Glenn Hughes does a touching rendition of an Irish favorite -"Danny Boy."

Now, what about those gay overtones? Well, of course there are the Village People themselves, a joke epitome of gay macho men. The cameraman (woman?) got plenty of crotch shots and, if you look real close, you might see that gay male couple trot by, arm-inarm, in a Greenwich Village scene. Elsewhere in the picture, Valerie asks for a handerchief and a nearby Village Person promptly hands her a red one - I didn't see which pocket it came from. And, oh yes, there's the YMCA - here we have husky wrestlers locked together, a surprised young patron caught in the buff, male swimmers that would put Esther Williams to shame, gymnasts that are poetry in motion and a communal shower filled with sudsy hunks. (Mind you, these scenes have been kept pretty brief, lest the film lose its PG rating.)

The story line tends to get bogged down far too often, although there are some funny touches - Glenn Hughes slumping against a wall and trying to convince himself that "leathermen don't get nervous." Marilyn Sokol struck an uncanny resemblance to Tim Curry's mad scientist/transvestite from The Rocky Horror Picture Show which threw me into hysterics everytime she appeared onscreen.

Can't Stop The Music is a bad, sloppy picture, but it's a fun kind of bad. When Valerie Perrine and Bruce Jenner finally get it on, I expected fireworks to splash across the screen, complete with the Love American Style theme song. So there you have it, something for everyone. Heterosexual antics and gay overtones. What more could you expect from a \$13 million project that tried not to be a "minority movie?"



Random Lust @ Chapter 7 (X Rated)

Having come to San Francisco to below, the woman beaming escape her unhappy love affair with Vanessa Blume-Smith (herself married to a closet faggot) our tuff-dyke hero, Jo Burke, rescued a woman from her husband's brutality, thus earning the use of her car, "Silver Bird," for the duration of her short trip. After wandering the streets of San Francisco, Jo has just ingested a number of hallucinogenic mushrooms, to enable her to fully enjoy her night at the "Womens Baths."

By Andrea Loewenstein

Was it only the mushrooms which made everything so scintillating? The lush crimson carpet, each strand sinking between Jo Burke's long prehensile toes? The dim pinkish light with its own strange vibrato — was this a mere hallucinogenetic effect?

Following herself down the long hall Jo began to hear the sound of water flowing. Opening a door, for all the world like either the rabbit or the little girl in Alice in Wonderland, Jo made out the myriad formations of wymeeen gamboling in a deep, translucently turquoise pool which filled up most of the room. Being already naked Jo had no clothes to disrobe of, and, freed from her usual tramellings of socialized prudery and caution by the intoxicant within her, she made no bones about it, but proceeded immediately to enter the fray. Water churned in every-widening circlets below her and cascading streams showered the bathing nymphs from above. Jo's belly immediately encountered warm flesh, she looked up to see a splendid woman. Her huge breasts floated playfully on the water's surface, bobbing gently with the waves, each swollen nipple round as a soft small fruit. "Cherry tomatoesl" thought Jo, imagining encircling each small wet globe with her lips. Just then the woman, as blonde and placid-faced as a succulent peasant Madonna of the early "Litush" period, must have read Jo's mouth, for, moving through the water with a stately grace, she extended to Jo's waiting lips the very tender buttons of her fancy. IS THIS A DREAM OR MERE REALITY was the question that kept flashing through Jo's mind as she rubbed herself ecstatically against the soft belly and great sweet cavern

1. Litush: a deeply influential period of Flemand matrylinial descent, traces of which are still evident in "Blue Madonnas" of our own time.

London the

8/2 - 8/10

placidly all the time. While even then from behind another as yet unknown tongue slid in an everextending movement up and down Jo's hard and knobby back as tongue and fingers carressed and explored this underwater pleasure ground. The water did not cease to gently lap and whirr, until. opening her mouth, Jo felt herself emitting a small purring noise of

membered the past (for "tuff" dyke as she was, she had put that time of love remanded behind her) remembered one very special afternoon. It had been "Ladies-Nude-Swim-Hour" at the family Y, and Ah! How that long-ago youngirl "Josie," with her new budding breasts and femininity had frozen in her tracks when assailed all at once by an army of wymin! All of them rising, as it were, out of Botticelli's proverbial clamshell alliance, that highly chlorinated, Olympic-size pool in DeCather, Idaho. A vision which she had forgotten, though it had imprinted her for life. Suppressed. Blocked out. Until this very moment, when luxuriantly enveloped in the juicy layers of a "woman sandwitch;" the floodgates of memory opened their sluices and the past gushed in!

The large woman rose and shook herself felinely, drops of moisture twinkling and flickering between her crevasses as she left the room. And now Jo turned to face the woman whose tongue and hands had played on her posterior as on a soft and pliant Conga drum. But what was this? The lovely wumun's dark skin and straight shining black hair were familiar, as were those eyes shining like two dark tumescent coals! It was none other than the bandanna'ed Selina, whom Jo had admired in her "Cowardly Lion" fashion that very afternoon, at the Stucco Shed! "You know, I thought it was you" smiled this Amazon, whose tough spare body was twin-like2 to Jo's own. "You have these incredible shoulders, so round and hard. I could hardly keep my hands off them this afternoon." And then she began to rub her high-cheekboned face, ponylike, again and again against the said shoulders, a movement as exotically erotic in its own way as any Jo had yet encountered on that never-to-be forgotten night.

2. Thus conclusively proving the Narcissism theory of homoerotic attrac-

HEAVEN II

8/30 - 9/7

"I'm high" Jo absolved presently, not wanting to present herself erroneously, and Selina smiled. "Me too" she confessed in turn. "I'd probably never have the nerve to pull this off straight. D'you wanna go to my place before it wears off and we get shy? Upon which statement they immediately plucked their puckered bodies out of the water.

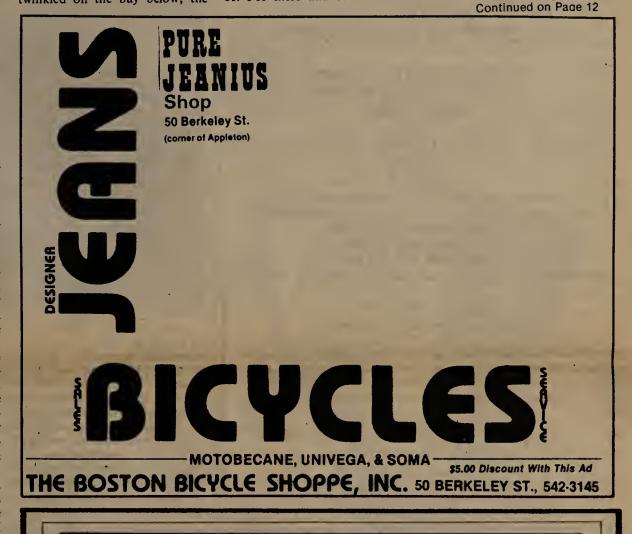
Selina's roof was veiled and twined about with various rich tropical and jungular growths, such as the famous, man-eating "Priam Plant." "Best watchdog a girl could have," explained Selina, crooning to the antennaereadied succulent. "Women give her indigestion, so she leaves them alone." Selina, who, like Jo, was rather handy, had installed a water-bed hammock, and as lights twinkled on the bay below, the

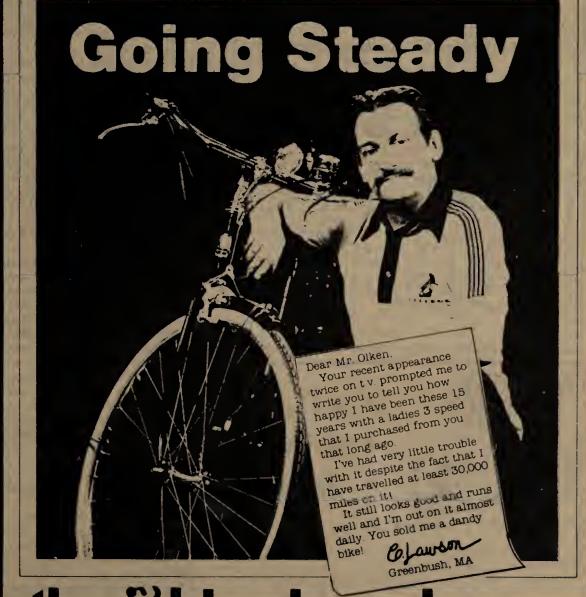
slipper moon cascading the two lithe forms found them as one; intertwined slippery limb to limb, mouth to thirsty mouth, parchfully drinking in all the forbidden sweetness of that ripe and lustful

The next morning they lolled, lingering lazily over the coal-black succulent Brazilian coffee which was Selina's only addiction, swapping stories of their brave adventures, and promising to "keep in touch." And yet, a quick perusal of Selina's apartment (while she was in the shower) and of her medicine cabinet (while Jo was in the shower) had convinced Jo that, even more than herself, Selina was a "Loner" -- one who preferred to satisfy her wanton needs in such chance encounters as theirs had been a good example of. For there had been not one

personal letter or note in any of the drawers, and the medicine cabinet was spartan of pill, scent or beauty aid. A small sign proclaiming "I only sleep with outof-towners" completed the picture. "Don't take it personal" Jo Burke counseled herself wisely as Selina failed to invite her to move in and share the rest of her

The next morning found our Jo gently gliding the silver car around the precipitious chasms and abysses of Coastal Route One, humming softly to herself, "The Woman In My Life is Me." Her Random L'ust was well satisfied, and yet a question buzzed, insistent as a perauding band of mosquitos, in her head. Why was it that Selina's far more practiced and varied embraces had failed to touch her in that one place which





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Chiltern Club Races

By Dennis Perry

On Saturday, June 21, the Chiltern Mountain Club sponsored a road race in celebration of Lesbian and Gay Pride Week. Seventy-two runners participated in three running events on the Esplanade in Boston, ranging in distance from 2.67 miles to 3.72 miles to 5.56 miles. The courses followed alongside the Charles River, over the Longfellow, Boston University and Harvard Bridges respectively, and finished at the Playing Fields near Science Park. Both men and women, as

well as Masters (over 30 years old) were represented. The top finishers in each event were:

2.67 miles

Paul Bachard 16:07 min.
Bruce Donneley 17:59 min.
Philip Savoy 20:43 min.
3.72 miles
Chris Chlanda 26:33 min.
John Thomas 31:28 min.

John Thomas 31:28 min. Matthew Phelan 36:08 min. 5.56 miles

Joel Farley33.15 min.Brad Colman33.31 min.

On September 27, the New England Amateur Athletic Union (NEAAU) sanctioned race (The Jubilee 350 Charles River Race) will be held on the Esplanade in Boston. The registration fee for participants is \$2.00. Awards and certificates will be offered in male, female, and Master's categories. For further information, write the Chiltern Mountain Club, Box 104, 104 Charles Street, Boston, MA 02114. This event is being jointly sponsored by the Chiltern Mountain Club and the Gay Recreational Activities Committee



Lust

Vanessa, in her naive and so sweetly groping fashion had pierced on her very first embrace? That place so well defended with its systems of dykes and walls, and yet, inside, marshmallow soft? Yes, it is Jo Burke's heart we refer to, that heart so oft broken and cracked, yet still quaveringly resiliant!

That night Jo slept by the shores of Big Sur, safe in Silver Bird, as the waves lapt in their eternally female rhythm outside, and the friendly wild seals chortled and played on the rocks. "I am a strong woman" she told herself proudly before sleep struck with its sledge hammer blow. "I am my own best company." And if a certain woman - a soft and round "Cream-puff" woman with large eyes and the smell of that night in her dreams? We need tell no one. No, let us keep Jo Burke's secret, as she would keep ours. Let us leave her to her sweet slumberous revery.

Meanwhile, back in Lexington, Vanessa Blume-Smith sat waiting up for her husband, Tom, with a sinking heart. "Oh Tommy" she whined aloud, pensively burying her face in the angora cat Herman's nape, and sneezing most pitifully (for, though a fluffly creature herself, Vanessa was allergic to the fluff of others) "Tommy, why must you be attending a political meeting tonight of all nights?" (For little did "Nessy" know that the "politics" which actually transpired in these meetings was called the "body politics" for a good reason indeed!)

Let it not be thought that it was Tom's company which Vanessa craved! For the two of them had years ago run out of topics of conversation and fulfullied their matrimonial pledge to God and country only once a month or so, when both simultaneously felt the need to remind themselves that they were, after all, not homo, but bisexual. It had been one of these

chance encounters which led to the heaviness which now pervaded Vanessa's heart, and indeed was felt also around the areas of breast and belly, not to mention nausea in the morning and a wild craving for McDonald Big Macs, a nutrition she would have turned her dainty nose up at, normally! Yes - Vanessa now carried another life close to her own, and, as she moooned to herself, the timing had never been so wrongl Only two years ago this announcement would have meant to her the culminations of her deepest desires. Tom had proved a bore; true, but she had comforted herself with the thought, "You can't have everything in life." She had determined to find her fulfillment instead in Lust.' some small creature whom she would carefully model after herthus providing he amusing companionship for at least 12 years! But medical science had soon decreed that such was unlikely to be, and as the possibility of ever spawning an offspring had dwindled within her, so had the form of Vanessa's fan-

The image of tiny grasping fingers which had lolled her to sleep each night for ah-so-many lonely and loveless months, had now been replaced. For the arms which now held her close during each waking moment, causing her to behave in such a distracted and uncoordinated manner that she was in danger of losing her job these fantasy arms so strong and tender at once, those arms which she had known once only, belonged to none other than our hero. Yes — it was now Jo Burke whom Vanessa longed for with a desperation and need singular to her passionate nature, a need which had surfaced before in its most lethal form only 29, or perhaps 30 times in her entire life. For like so many of us all-toomortals, Vanessa Blume-Smith nee Blume never thought to look within her ownself for happiness.

It was now Jo Burke whom she

saw as the answer to her life's befuddlements. Jo Burke whom she mentally substituted for her errand knight Tom. Jo Burke to whom she posed that all-important question, "How would you like to be a father?"

Will Jo's need to rescue wimmin force her to step all unawares into the role prepared for her by Vanessa?

Will Vanessa learn that the womun in her life is really herself? Will such knowledge cause her to terminate her pregnancy?

Will Jo stay in California or return on schedule to Boston?

For the answer to these, and other questions, tune in two weeks to your own dykeodrama, "Random Luct"

Kuiper

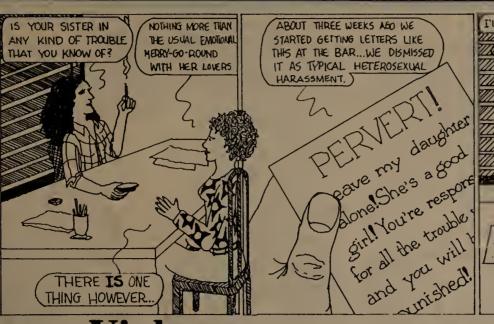
Continued from Page 3

volved. All the Classis decided was that the charges had enough merit to warrant a hearing."

Kuiper stated that Church President Dr. Arie Brouwer is upset with the Classis decision to pursue the case. However, the General Synod of the Reformed Church refused to comment to GCN on the actions of the Columbia-Greene Classis. Spokesperson Janet Doyle said that they could not comment on the case while it was under adjudication at the Classis level and would not make any statement unless the case reaches the General Synod level.

This is not the first time Kuiper has been in the press concerning his sexuality. In April 1979 he was served a show-cause order by the Greene County Family Court in connection with the adoption of his son. At that time the Hon. James Battista handed down a precedent-setting ruling that states Kuiper's sexuality has no bearing on his ability to be a good parent and affirmed that it was in the best interest of the child, then 13 years of age, to remain with his adoptive father.

Cookie Jones







Fenway Violence

Continued from Page 6 on the main streets and the side streets, inside and outside of the gardens. Perpetrators of violent acts don't single out only gays but victimize other segments of the Fenway community as well, he explained.

To protest these recurrent assaults in the name of the entire Fenway community, FGA organized a "Take Back Our Neighborhood" candlelight procession through the streets and an open forum on violence Thursday, June 26. The group invited city councillors. Former State Rep. Mel King attended and a representative was sent by State Rep. Barney Frank on Frank's behalf. The march proceeded down main streets in the Fenway area and then into the Victory Gardens, followed by a short memorial service delivered by Fr. Mike Petrillo and Rev. Bob Wheatley, and finally an open discussion on violence.

"By means of the march, we wanted to raise awareness that not only gay men get assaulted but others in the community as well," Babets said. "It's not just a gay issue. In the process, we hope that we, as lesbians and gay men, gained further viability in our community and helped benefit gay people who travel in the Fens," he stated.

Babets offered that "police

coverage (of the Fenway) seems a little negligible." "Last year at this time," he said, "we didn't witness or hear about the horror stories that we do now."

In explanation of the less than ample police coverage, Babets said that in general, police sentiment regarding the Fenway runs like this: Since the Fenway is not a particularly powerful or wealthy area, the police don't feel the need to patrol it as tightly as other, more influential neighborhoods in the city. Babets said that in the day following the Kimball murder, police stepped up their patrol of the Fenway, including using mounted officers, but have now returned to "business as usual" in the size and strength of their patrol.

Officers in the informational services division of District Four could neither verify nor deny if increased police surveillance in the Fenway area went into effect after Kimball's murder of if such increased patrols are still in effect.

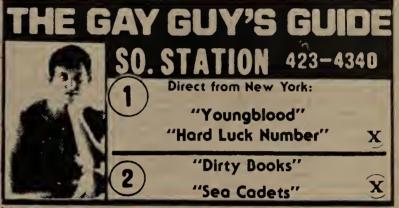
The FGA appeared at a police planning commission meeting to describe and discuss conditions in the Fenway. The commission responded with a proposal to crack down on gay men engaging in illegal sex acts in the Fens, Babets said. He called the idea "a good political move to keep the gay community divided against itself, but one that may eventually back-

fire.'

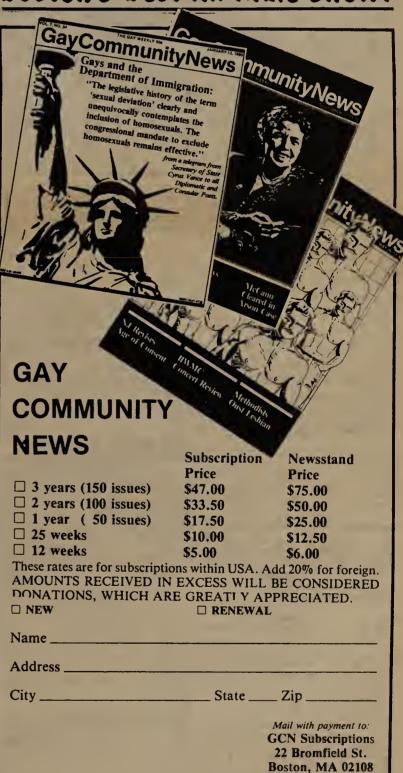
Babets said he does not believe that the straight community is applying pressure to close down gays' free access to and movement along the Fenway (as some claim) because "there's a wealth of good feeling now between straights and

The police also propose to cut down the tall reeds in the Victory Gardens, he said, then send in police to crack down on illegal sexual activity. To those plans Babets said, "Not one crime has been perpetrated in the reeds. They (crimes) have occurred on the paths." He anticipated that sending in the police would start up "Boston Public Library (BPL) types of arrests" all over again (a reference to alleged entrapment of men in the BPL men's room by plainclothes police officers).

The Fenway Gay Alliance, which may soon change its name to the Fenway Gay and Lesbian Alliance and plans to keep on functioning "even after the Kimball murder case is over," deliberated over the police commission's proposals and agreed on the following policy statement: "To assure your personal safety and due to police threats to arrest gays involved in 'illegal sexual activity' in the Fens, the Fenway Gay Alliance strongly recommends that all gays avoid the Victory Gardens-Fenway area."



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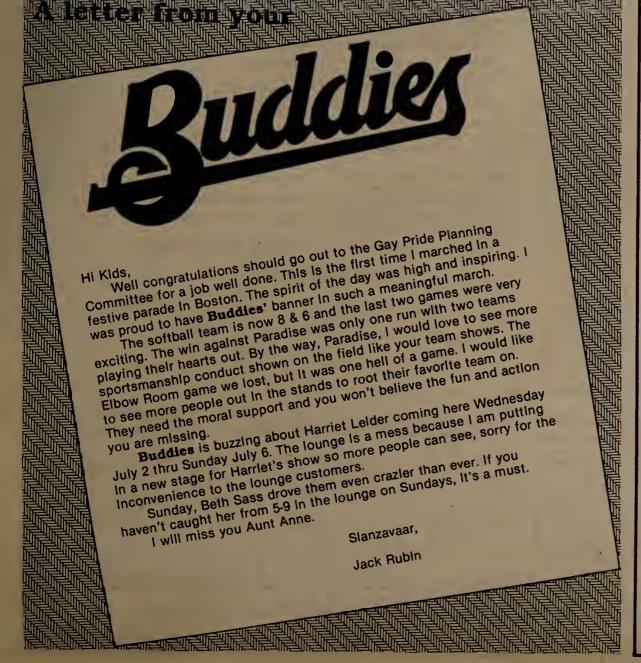
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PERSONALS

MOUSIE MOUSIE WILDFLOWER For once the march was nice and

The media made us look less foolish Another parade has come and gone But cur fight must still go on and on. I love you. All my love. Porcupine

UNO UNO UNO

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ORGANIZATIONS

PORTLAND, ME

Metropolitan Community Church is a Christian Church with a special ministry to the Gay Community. If you are from Portland, ME area & are Interested in Involvement of MCC in Portland, contact C. Dees, 2 Wellington St. Worc, MA

Gay people in C.S., Boston area, are invited to join next meeting of informal support group on July 13. For information contact GCN Box 255. (50)

United Methodists for Gay And Lesbian Concerns Resurrects!

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G	uick	Gay	Guide
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Quick Gay		Herbie's Remrod Room (Leether, Men)					
Boston Area (617) INFORMATION/SERVICE/SOC		1254 Boyiston St. Jecques (Mixed, Dancing) 79 Broadwey	247-0989 338-9066	Dignity/Hartford, P.O. Box 72, Hartford 06141 Dignity/Naw Heven, P.O. Box 285, West Havan 06516	233-8325 436-8945	West Side Discussion Group, 26 Ninth Ave. (et W.14 St.)	675-014
BAGALS (Boston Aree Lesblan and Gay School P.O. Box 178, Astor St., Boston, 02123		Napoleon Club (Men, Dencing FrlSun.) 52 Pledmont St. Peredisa (Telking, Mostly Men)	338-7547	integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646	All The Oueens Women, 36-23 164th St., Flushing 11356	359-920
Boston Asian Gey Men & Lesbiens c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0114	180 Mass. Ave. (Cambridge) Playland (Men, some Women) 21 Essex St.	864-4130 338-7254	Intagrity/New Heven, P.O. Box 1777, Naw Heven 06507 MCC/Hertford, P.O. Box 514, Hartford 06101	767-1518 232-5110	Dykes & Tykea Room 502, 110 E. 23rd St. 10010 Gay Women's Alternative, 4 W. 76th St. 10023	532-666
Boston Lesblan & Gey History Project 285 Hervard St. #102, Cembridge 02139 Chiltem Mountein Club	227-6167	Prelude (Women) Dartmouth St. Seints (Women)	354-8807	MCC/New Haven, P.O. Box 1273, New Heven 06505	777-9808	Lesblen Herstory Archives, P.O. Box 1258, 10001	
Box 104, 104 Charles St., Boston 02114 Clearspace, Box 119, 104 Cheries St. Boston 02 Committee for Gey Youth,		Somewhere (Disco Dencing, Mostly Women) 295 Frenklin St. Sporter's Cafe (Man) 228 Cambridge St.	423-7730	MEDICAL/COUNSELING Gay AA (Danbury)	748-5341	Lasblan Switchboard 243 W. 20th St. 10010 POLITICAL/LEGAL	741-261
GCN Box 10GY, 22 Bromfield St. 02108 El Comite Latino de lesblenes y homosexuels o P.O. Box 365, Cembridge, 02139	266-6103 de Boston 354-1755	Together (Disco Dencing, Mixed) 110 Boylston St. Club Boston (Gey men'a beths)	426-0086	Gey Health Workers et YNHH, Box 2031, Yale St., New Haven, 06520 Moonseed (counseling)	436-8354 727-0379	Coalition for Lesblan & Gay Rights 29 W 21st St. Committee of Lesblan and Gay Male Socialists	924-297 988-301
Frenz & Luvvera Assoc. P.O. Box 614, Boston 02123 Gay Speekers Bureau, P.O. Box 2232,		4 LaGrenge St.	426-1451	Rhode Island (401	1)	Dykes & Tykes Legal Custody Center, Rm 502, 110 E. 23rd St., NYC 10010	777-835
Boston 02107 Gey Recreational Activities Committee	354-0133	Eastern Mass. (61) INFORMATION/SERVICE/SOC	•	INFORMATION/SERVICE/SOC Gey Halp Line	751-3322	Gay Activists Alliance, P.O. Box 2, Village Station Gay Lawyers & Law Students' Group	677-023
(GRAC), c/o GCN Box 8000 Lesblen end Gey Folkdencing c/o GCN Box Dee, 22 Bromfield St., Boston,		Gay Hotlina Mess. Teechers Assoc./Gey Rights Caucus	758-0730	Gay Community Services of R.I., Box 6563, Providence 02940	726-9269 728-6023	Postal Address: Law Group P.O. Box 1699 Grand Central Station 10017 Lambda Legal Defense, P.O. Box 5446,	628-650
Lesbien end Gey Hottline (6-12pm, MonFrl.) Lesbien end Gay Parents Project 21 Bey St. Cembridge 02139	426-9371 492-2655	P.O. Box 75, New Selem 01355 Montechusett Gey Allience, Fitchburg North Shore Gey Allience	342-5117 745-6966	Providence Gey Group of AA	333-1396	Grand Central Sta., 10017 National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017	532-819
Older and Other Geys, c/o GCN, Box 1500, 22 Bromfleid St., Boston 02108 Outreech Institute		Box 806, Merbleheed, 01915 Provincetown 24-Hour Drop-In Center Survival Crisis Line	487-0387 471-7100	WOMEN Gey Women of Brown, c/o Seren Doyle		National Gay Task Force, 80 Fifth Ave., Rm 1601	741-580
Box 368, Kenmore St., 02215 Perents of Geys 542-5186 (deys), 426-93	277-3454 371 (nights) 267-9150	RELIGIOUS Dignity Merrimack Valley		Women's Center, 186 Meeting St., Providence, 02912 Lesbien Feminist Union, Serah Doyle Center	663-2189	National March on Washington 29 W. 21st St., 2nd fl., 10010 RELIGIOUS	924-29
Project Piece Tepestry Counseling Inc., 20 Sacramento St., Cambridge.	661-0248	P.O. Box 346, Lowell 08853 MCC Worcaster, 2 Wellington St.,	651-6711 753-6360	Box 1829 Brown Ste., Providence 02912 Support Group for Gey Women Over 25 Box 755, Pawtucket 02680	863-2169 942-5368	Church of the Beloved Disciple, 346 W. 14th St., 10004	242-66
POLITICAL/LEGAL BLAGMAR (Boston Lesblans end Gey Men		WOMEN Everywoman's Center, Box 949, 14 Center		STUDENT Brown/RISD Gay Students, Box 49, Brown U.,		Integrity-Episcopal Gay Society, GPO Box 1549, 10001 MCC/NY, 201 W. 13th St., 10011	969-665 242-12
Ageinst the Right) 266-610 B.U. Gey end Lesbien Legel Association B.U. Law School, 755 Comm. Ave.	3, 676-8786 236-4710	St., Provincetown 02857 (4-6pm) Lesblen Support Group, Mercy Otis Warren Women's Center, 298 Mein St., Hyennis		Providence 02912 RELIGIOUS	863-3062	MEDIA/ENTERTAINMENT	
Cambridge Gey Politicel Caucus, P.O. Box 216, E. Cembridge 02141	491-0968	02601 New Bedford Women's Clinic	771-6739 999-1570	Dignity/Providence Box 2231, Pewtucket 02861	724-0132	Gey Theatre Alliance 51 W. 4th St., Rm 300, 10012 Gotham 857 9th Ave. 10019	598-259
CIVII Liberties Union of Mess. GLAD (Gey end Lesbien Advocetes end Defenders, 2 Park Sq.	742-8020 426-1350	Origins, Inc., A Women's Center 169 Boston St., Salem 01970 The Women's Bookstore	745-5873	MCC/Providence, 5 Junction St., Providence MCC innovetive Ministry (terminelly III, aged e hendicapped), Rev. Michael Nordstrom	272-9247 and 272-8482	WBAI Gay Rap STUDENT	279-07
Herverd Committee on Gey and Lesbien Legal Roscoe Pound Hail, Cambridge, 02138 Robin MecCormack, Mayor's Office	725-4410	1087 Mein, 01603 Women's Meeting House 89 Downing St. 01610	791·5127 752·5905	New Hampshire (6		Gay Youth of NY New York U. Gay People's Union Loeb Student Ctr. Rm 810	685-64 598-70
Mess Gay Politicel Ceucus Box 179, 118 Mass. Ave. Boston 02115	242-3544	STUDENT Clark U. Gay Allience, 950 Main, A-70		INFORMATION/SERVICE/SOC	IAL	MEDICAL/COUNSELING	598-70
National Lawyers Gulid, 595 Mass. Ave., Cembridge 02139 542-541 STUDENT	5, 542-6837	Gey Outreech Assoc. for Lowell (Univ.) Studen South Campus, Student Union Rm 348	ts 453-3804	Dignity/integrity 52 Pleasant St., Concord 0330 Nashua Area Gays, P.O.Box 3472, Nashua 03061 Pa)1 aui 888-1305	Gay Men's Health Project 74 Grove St. Rm 2RW, 10014 Institute For Human Identity	691-69 799-94
Gay People at BU, c/o Progrem Resources Offi George Sherman Union, Boston University.	ce 353-3646		56 (ext. 209)	NH Coalition of Lesbiens & Gay Men Box 521, Concord 03301	226-6049	National Gay Health Collective 55 West 26 St. #402, 10010	725-01
Gey Acedemic Union of New Englend, P.O. Box 212, Boston 02101 Gay/Lesbian Concern Group of Boston College	661-6500	Western Mass. (4-		NH Lembda, Box 1043, Concord 03301 Concord 224-3765, 431-1541; Keene 399-4927 Nashua 869-1416	7 ;	OCCUPATIONAL Gay Teacher's Association, 204 Lincoln	•
P.O. Box L199, Chestnut HIII, MA 02167 Gey People's Group, UMess/Boston		Berkshire County Gey Coelltion, P.O. Box 1582, Pittsfield 01201	447-7616	Speakers Bureau, Box 521, Concord 03301; Box 3472, Nashua 03061		New York State	969/499-10
(Herbor Cempus), Bldg 1, 4th fl, Rm 178 267. Harverd-Radcliffe Gey Info. MIT Geys, Rm. 50-306	495-5476 253-5440	Gey Counseling Collective 406F Student Union		Cantrel N.H. Men's Support Group	226-8049	INFORMATION/SERVICE/SOC	CIAL
Northeastern Gay Student Org., c/o Student Activities Office, 255 Ell Ctr. Tufts Gay Community, c/o Student		UMess, Amherst Gey Men of Franklin Cty. Box 771, Greenfield	545-2645 773-8401	31 Union St., Concord 03301 Concord Bisexual Support Group 67 Thorndike St.		Alternatives Corner (5 374 Woodfield Rd. W. Hemstead, 11522	516) 463-20
Activities Office, Medford 02155 WOMEN		Help Line 664-639 Together, Box 427, Forest Park Sta., Springfield 01108	1,864-6392	Seacoaat Gay Men, P.O. Box 221 Portsmouth	h 03801	Broome County Gay Alliance, P.O. Boy Binghamton 13902 Capital District Gay Community Center (7-11p	om),
Arcedia Counseling for Women, 520 Comm Ave (Kenmore Sq.) 24 Cembridge Women's Center	7-4881 x58 354-8807	WOMEN Common Woman Club, 76 Mesonic St.,		Full Circle, monthly feminist news journel, P.O. Box 235, Contoocook, NH 0323 Lesbian Feminist Collective, Box 47, Penacoo		332 Hudson Ave., Albany 12210 (5 Confide—counseling for transvestites and transsexuals. Box 56, Teppan 10983	516) 462-61
Daughters of Bilitis, 1151 Mass. Ave., Cembridge 02138	661-3633	Northempton 01060 Everywomen's Center, Amherst Gey Women's Ceucus, Amherst	584-4580 545-0883	STUDENT		East End Gay Organization, P.O. Box 67, Southampton 11966 (5 Empty Closet Collective, 1255 Uni-	516) 324-24
Gey Professionel Women's Assn., Box 308, Boston U Ste., Boston 02215 Jenus Counseling for Lesbiens,		New Alexandrie Lesbian Librery P.O. Box 111, Huntington 01050	545-3438	Dartmouth Gay Students' Assoc. HInmen Box 5057, Hanover 03755		versity Ave., Rochester 14607 (7 Gay Alliance of The Genessea Valley, (7	716) 271-67 716) 244-86
21 Bey St., Cambridge Lesblan Liberation, do Women's Center Massechusetts Feminist Federal Credit Union	661-2537 354-8807	Southwest Women's Center Womonfrye Books RELIGIOUS	545-0628 586-6445	Vermont (802) INFORMATION/SERVICE/SOC	TAI	713 Monroe Ave., Rochester, 14614 Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222	or 244-90
186½ Hampshire St., Cemb. Nationel Organization for Women 99 Bishop Allen Dr., Cembridge 02139	661-0450 861-6015	Dignity/Springfield, P.O. Box 1604 Springfield 01101		Southern Vermont Lesblans/Gey Men's	oro 05301	Gay Helpline (6) (Fri-Sun, 7:30-10 p.m.) Gey Light Collective, 389 W. Onondaga St.,	507) 79 7-34
Tufts Women's Center 628 Womanspace, 636 Beacon St. (Kenmore Sq.)	3-5000 x793 267-7992	STUDENT		Washington County Gays P.O. Box 1264, Montpeller 05602	223-6843		315) 475-685
Women's Alcoholism Progrem, 1348 Cembridge St., Cembridge 02139 Women's Community Health Center,	661-1316	Lesblan Union, 920 Cempus Center, UMass, Amherst 01003 People's Gey Allience, RSO 368 Student	545-3438	WOMEN Southern Vermont Women's Health Center,		Gertrude Stein Book Collective, 262 Central Ave, Albany 12206;	
639 Mass. Ave., Cambridge RELIGIOUS	547-2302	Union, UMess, Amherst, 01002 Williems Gey Peoples Union S.U. Box 3212, Williems College, Williemstov	545-0154 vn 01267	167 N. Main St., Rutlend, 05701 Women'e Center, P.O. Box 92 Burlington 05401	775-1946 863-1238	NY State Coalition of Gay Organizations,	516) 465-924 516) 462-613
Am Tikva, P.O. Box 11, Cambridge, 02138 Dignity, 355 Boylston St., Boston 02114	536-6516	Connecticut (203)	01201	RELIGIOUS Integrity, P.O. Box 11 Winooski, 05404			16) 427-36
Friends (Oueker) for Lesblen end Gey Concerns Integrity, P.O. Box 2582, Boston 02208	776-6377 262-3057	INFORMATION/SERVICE/SOC Conn. Gay Tesk Force, P.O. Box 1139,	IAL	STUDENT		Perents of Lesblans & Gay Men WOMEN	793-519
Lutherans Concerned for Gay People Metropolitan Community Church Fr. Peul Shanley (Exodus Center)	536-3788 523-7664 964-0996	New Heven 06505 Gey Switchboerd, Hertford, M-F 11-2 pm,	436-6945	Gey Hotline, U of VT Gey Student Union, U of VT, Burlington 05401, M·F, 7-9pm	656-4173 656-4173		16) 791-556
Uniterien Universellsts Office of Gay Concerns 25 Beacon St., Boston 02108	742-2100	6-11 pm, P.O. Box 514, Hertford 06101 Gey Switchboerd, New Haven, M-F 8-11 pm	522·5575 436-8945	Gay People et Middlebury Box D58, Middlebury College, 05753		77 State St., Binghamton Lesbien Resource Center, 713 Monroe Ave., Rochester 14607 (7:	16) 244-903
MEDIA Closet Spece WCAS (740 AM)	492-6450	P.O. Box 72, 06501 Gey Youth George W. Henry Foundation (counseling).	436-8945	Maine (207)		Lesblen Switchboard (60 (Mon, 7-9 p.m.)	07) 722-362
Eaplanede Feg Reg Gey Community News	767-1084 661-7534 426-4469	45 Church St., Hertford 06103 Greeter Hertford Lesbien & Gey Teskforce	522-2646 249-7691	INFORMATION/SERVICE/SOC Canter for Being, Alternetive Counseling Servi	СВ	MEN Westchester Gay Men's Assoc.	
Gey Wey Redlo WBUR (90.9 FM) Good Gay Poets	353-2790 268-6103	Institute of Sociel Ethics/Gey Netionel Archives, One Gold St., Suite 22-BC, Hertford 06103	547-1261	Boothbay Herbor Down East Gey Alllance Box 594 Ber Harbor 04609	633-5264	255 Grove St., White Plains, 10601 Gay Hotline (8-11pm) (91	14) 948-492
Hit Perade, 104 Cheries St., Boston, 02114 Lesbien end Gey Medie Advocetas c/o GCN, 22 Bromfield, 02108	268-5800 426-9371	WOMEN	436-8945	Gey Peoples Allience 92 Bedford St., Portland, 04103	780-4085	Affirmation (Uniterian Universellst Gay Ceucus	s),
Musically Speeking WMBR (88.1 FM) Xanedu Grephics, 143 Albany, Cemb. 02139	253-4000 861-6975	Gey Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738	MEDIA Meinely Gey, P.O. Box 4542, Portlend 04112		34 Chestnut Rd., Delmer 12054 Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St.,	401.5
MEDICAL/COUNSELING Alcoholics Anonymous Accedia Counselled Leabler Support Group	426-9444	Heartroots Feminist Therapy Collective, 214 Laurel St., Hertford 06105 Lesbien Rap, Naw Heven, 148 Orenge St.,	522-2763 747-5451	MEN/WOMEN Northern Lambde Nord, P.O. Box 990, Caribou,		Rochester 14614 (71 Dignity/L.I., P.O. 821P, Bayshora 11706 Gay Concerns Committee of the	16) 232-652
Fenwey Community Heelth Center	9-2200 x58 267-7573	New Heven 06510 Shorelinewomen Woman's Canter, Hertford, 57 Pratt St.,	436-0645 461-3575	Maine Lesbien Feminists P.O. Box 125, Belfest Midcoast Gay Men P.O. Box 57 Belfest, ME 0	1, 04915	Uniterien Universelist Fellowship of Huntington, 109 Browns Rd., Huntington 11743	
Gay AlAnon (femilies of elcoholics) Gay Nurses' Allience/Eest P.O. Box 673, Rendolph, MA 02368	843-5300	Rm 301, Hartford 06103 Women'a Center, Menchester Community College, P.O. Box 1046, Menchester, 06040	525-2382 646-4900	STUDENT Wilde-Stein Club, c/o Memoriel Union,		STUDENT	
Gender Identity Service Homophile Alcoholism Treetment Service Homophile Community Health Service	864-8181 542-5186 542-5188	Woman'a Canter, UConn, Box U-118, Storrs 06828	486-4738	U. of Malne, Orono 04473 New York City (21)	(2)	Gay Brotherhood of Rochester,	07) 256-648
Mass Bay Counseling 31 Channing St., Newton Corner 02158	965-1311	Women's Canter, Wesleyen, Box WW, Wealeyen Sta., Middletown 06457 Women's Liberation Canter, Naw Heven,	347-9411	INFORMATION/SERVICE/SOC		713 Monroe Ave., Rochester (71 Gey Liberation Front, U. of R., Wilson	16) 244-864 16) 275-616
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 Tufts Skin Cere Clinic (VD treatment)	266-3444 956-5293	148 Orange St., Naw Heven 06510 STUDENT	436-0645	Ass'n of Gey Social Workers, c/o Gey Switchboard Message Canter,	777-7697	Gey Men end Women et Fermingdele (51 Gey Student Union, S.U.N.Y. (51	16) 420-213 16) 246-794
Turiey & Assoc., 31 Channing St., Nawton, 02158	965-2040	Eros, Gay Students et Trinity College c/o Chaplein's Office, Hertford 06106	527-3151	110 E. 23rd St., Sulte 502, 10010 Chelsee Gey Associetion 164 W 21st St. #1979 10011	691-0057	Hamilton-Kirklend Gay Allianca, Box 80, Hemilton Collage, Clinton 13323 Harpur Gey Allianca	
Glad Dey Book Shop, 22 Bromfield	542-0144	Gay Alliance at Yale, P.O. Box 2031, Yele Sta., New Haven 06520 Gay Allianca, UConn, Box U-8, Storrs, 06268	436-8945 486-2273	FOLKS (Friends of Little Kids Gay Athelsts Leegue of Americe P.O. Box 248, Village Sta NYC 10014	989-6653 982-7411	SUNY, Binghemton, Box 2000, 13901 Herpur Lesbien Allience SUNY, Binghamton, 13901	
New Words, 186 Hampshire, Cembridge 02139 Red Bookstore, 138 Rivar St., Camb.	676-5310 491-6930	Gey Alllenca, Wesleyen, c/o Women'a Center, Box WW, Wesleyan Sta., Middletown, 06457 Gey end Lesbian Alliance, So. Conn. St. College	347-9411	Gey and Lasblen Blind, 110 East 23rd St. Sulte 502, NYC 10010	777-1800	Lambda Univ., Box 131, Albeny 12201 (51	18) 462-613
The Bar (Disco Dencing, Mostly Men) 252 Boylston St. Buddles (Cruise-Disco)	247-9308	386 Sherman Ave., New Heven 06511 Gay Community, Conn. College	865-2802	Gey Switchboard Geyallow Peges P.O.Box 292, Village Sta.	744-2785	Teen Geys of New York 385 W. Onondega St. Syracuse 13202 (31	15) 475 -6857
733 Boylston St. Chaps (Denin, Men)	262-2480	P.O. Box 1295, Naw London 06320 Lesblens, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	442-1807 347-9411	Mirth end Girth Club New York Gey Prisoners Support Committee, P.O. Box 2, Villega Station, 10014	734-7748 877-0237	Capitol District Alive, 262 Centrel Ave, Albeny (by mall: Box 1807, Albany 12201)	12206;
// MUDUDATOR AND	266-7776	Yalesblans, P.O. Box 2031, Yala Sta.,		North American Man/Boy Love Assoc. (NAMBI		The Other Voice (Gay Publication)	
27 Huntington Ave. Delivery Entrance (at the House Restaurant) 12 Wilton St. Elbow Room	783-5701	New Haven 06520 RELIGIOUS	436-8945	Box 174, NYC 10018 Oscar Wilde Memorial Bookshop,	242-6112	c/o Looking Left, SUNY Binghamton 13901 POLITICAL/LEGAL	

Calendar

weekly events

sundays

Boaton,MA — Gey Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Staniford Stagov't Ctr.). Men end women.

2-4pm.

Boston, MA — Gey Recreetional Activities
Committee (GRAC). Roller sketing. Hatch Shell,
Esplanede. Men end women. Cell 282-9161 for

Into.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boston, MA — Chiltern Running Club. Jogging and recing on the Esplenade. Suns. at 1, Mon, Wed. & Fri at 6. Info: 367-2776.

Cembridge, MA — Softbalf at Megazine Beach. 3pm. All women are Invited. Info: 661-3633.

Boaton, MA — Gey AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

2:30pm.
Greenfleid, MA — Gay Men of Franklin County.
Every third Sun. Green River Cafe, Osgood St.

7pm.
Orieans, MA — Shoreline, a gay sociel group, alternative to the bars, on Cepe Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Naw York, NY — Lesbian Feminist Liberation.
Women's discussion. Women's Center, 243 W.
20th St. 691-5460. 3pm.
Naw York, NY — Rainbow Society. Deaf gay
meeting. Menhattan Community Center, 75
Morton St. 2nd Sundey of the month. 2pm. 7551426.

1426.

New York, NY — Dyke Anarchists meet. 339
Lafayette St., 7pm.

New York, NY — Gay People in Health Cere.

Meeting. Third Sunday. St. Vincent's Hospital,
7th Ave. and 12th St., Room 207, 7:30pm. 4991453. (Mon-Fri, 6-10pm).

Concord, NH — NH Coelition of Lesbians and
Gay Men. 1st Sun. of the month, 1-5pm.

Statewide political ection group. Info: 228-8049.

Philadelphia, PA — Gey Coffeehouse, 326 Kater St. 4-8pm. For info on other ectivities call WA2-1623 or 928-1919.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336, or Joe 897-7813. All invited.

New York, NY — Comite Homosexual Latino-americano. 7pm. 433 E. 6th St. Apt. 5R. Info: 473-6864 or 595-1692.

mondays

Cembridge, MA — Gay Light Support Group for women 14-21. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

Brooklins, MA — Discussion group including gay and bisexual men and women. New members welcome. 7:30-9:30pm. Info: 731-6619.

Cambridge, MA — Self-defense classes offered by Amandla/People's Security at Martin Luther King School, 7-9pm, Write for Info to: P.O. Box 114, Auburndale, MA 02166.

Cambridge, MA — LUNA (Lesbians United for Non-nucleer Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm. Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morrlatown, NJ — Gay Activist Allience in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarlan, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

Nsshue, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

New York, NY — Lesbien Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 691-5460. 7:30pm.

5460. 7:30pm.

Naw York, NY — Meeting of the NY Coalition ot Black and Third World Lesbiens and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

New York, NY — WBAI (99.5FM) The Lesbien Show. 10pm. 279-0707.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7:10pm et Medusa's Revenge, 10 Bleecker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditlons.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Cembridgs, MA — Deughters of Billitis. Organization for women. Discussion group. Old Cambridge Beptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB ectivities.

Boston, MA — Gay Wey radio program. (WBUR, 90.9 FM) Join co-hosts Ann Meguire and David Socia end their guests. 8:30pm.

Hartford, CT — Greater Hertford Lesbien and Gay Taskforce meets at Hill Ctr., 350 Fermington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — Lesbian and Gay Media Aovocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Cali 426-9371. (M-F, 6pm-midnight) for info.

Boston, MA — OUT HERE! Rap group organ; ized by and for lesbian and gay youth 14 to 21. Info: 266-6103.

Boston, MA — Gay Recreational Activities Committee (GRAC). Voileyball. Lindemann Center (Staniford St/Gov't Ctr.) Men and women. 8-10pm.

Pittsfield, MA — Lesblans United meetings. Info: Women's Services Center, 499-2425.

New York, NY — WBAI (99.5FM) Gay Rep. 279-0707. New York, NY — Chelsea Gay Association. Meets lest Wednesday of the month. Cof-feehouse. Call 691-0057 for info.

thursdays

Boaton, MA — GCN proofreading and layout (beafcelly cutting and pesting with a little beer end pretzefa on the aida). No experience in sceasary. We'ft teach you all you need to know! Proofreading begins 5-Ish and layout 6-Ish. 22 Bromtfeld St. (near Perk St and Washington St aubwsy atopa), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Billitis. Organization for women. Discussions and sociel hour. Old Cambridge Beptist Church. 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB ectivities.

Csmbridgs, MA — Lesbian Liberation A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasent St 354-8807

Women's Center, 46 Pleasent St 354-8807
Cambridge, MA — Lesbians with children, Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St 354-8807.
New York, NY — Gey Activiets Alliance regular meeting at 339 Lefayette St. (near Houston). 8:30pm. All are wefcome!
Somervilla, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over feundromst). For Info call 523-9340

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. aubway atop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to halp send the paper out to aubscribers. (There are LOTS of them and ws do need halp!) Refrashmanta and good times. Men and women welcoms. 426-4469.

Boston, MA — "Musically Speaking' with Melenie Berzon. Women's radio program: Jezz, R&B, women's music, Idese, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

Boston, MA — Chiltem Swimming for men

Boston, MA — Chiltern Swimming for men and women over 40, 6-7pm; swimming for men of all eges 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: 625-7924.

Cambridgs, MA — Deughters of Bifitis. Over 35 rap group et Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

Naw Bedford, MA — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

saturdays

Csmbridge, MA — Lesblan Feminist Youth Collective Meetings for women 14-21, 12 noon on, Info; 861-0949,

Boston, MA — OUT HERE! Outlings and projects for lesbian and gay youth 14-21. Every Saturday afternoon. Info: 266-6103.

New York, NY — Gay Youth Rap Group. Peer rap ebout youth liberation. 80 Fifth Ave (NGTF office). 741-5800.

coming events

Joston, MA — "Bodybuilding for Beginners" workshop, orginelly scheduled for this date has been permanently cencelled.

28 sqt

Boston, MA — "Voyage", en original two-man cabaret plece built around the artistic and political atmosphere of pre-Hitler Germany, with theatre performers J. Allen Collier en Jim Plumb. (Hi Jim!) YWCA. 140 Clarendon St., 8:30pm. Donation \$3.

Boston, MA — Lesblan Consciousness Raising Kit. Sponsored by the Lesbian Task Force of NOW. Somewhere, 295 Franklin St. 2-4pm.

Boston, MA — Chiltern Mt. Club. Overnight hike. Evans Notch. Info: Peter (207) 743-5407 (28th end 29th).

New York, NY — Ail day art fair end street dance. Christopher St. Park. Candlelight gay walk to Stonewall at midnight.

Athol, NY — A Woman's Place. Weekend of 28-29: No More Ceges! Women free women! Two films: Inside Women Inside and Voices From Within, followed by discussions of the politics of women in prison. Also a self-dense workshop will be held. Info: (on this and other weekend events at A Woman's Place) (518) 623-9970.

New London, CT — Bus leaving from Frank's Place, 9 Tillery St. at 10:30am for the Providence Gey Pride Merch and Relly. \$15 round trip. Return from Providence at 6:30pm. info: 443-6947 or 442-7458.

Morris County, NJ — New Jersey's Third Annual Gay Liberation Celebration. At Valley Spring Lake in Riverdale, New Jersey (Rt. 23). Info: (201) 762-6217.

Providencs, RI — Gay Pride Parade and Rally, Cathedral Square. Noon, Rally at the Statehouse Lawn. Reception at LaBoheme following.

29 sun

Nsw York, NY — International Gay Day Gay Walk For Freedom. Leaves at noon from Stonewall, Christopher St. east of 7th.

Boston, MA — "Cactus" a third world women's artist collective will have a show at Somewhere, 295 Franklin St. 1-8pm. All are welcome.

Boeton, MA — Music of the Middle Ages and Renaissance. An afternoon of music for lutes, voices and viols with musicians Dana Wood and Natalle Palme. Glad Day Bookshop, 22 Bromfield St. 3pm. Donation \$2.

Cambridgs, MA — Closet Spece (WCAS 740AM) 10:30am. Katherine Triantafillou interviews Johanna Demetrakas, LA filmmaker and director of Right Out of History, the documentary film on the making of The Dinner Perty.

Nsw York, NY — Lesbian and Gay Pride Parede(s), Among others: Perents of Gays meet in front of Metro Duane Methodist at 11em and the Lavender Left Network contingent will assemble at the corner of Christopher end Bleecker et 11am.

30 mon

Boston, MA — Candidates Forum for cendidates from Back Bay/Beecon Hill district, cosponsored by many lesblan and gay organizations, NOW, etc. Arlington St. Church. 7pm.

July 1 tues
Cambridga, MA — Oesis, a locel anti-sexistmen's group, will sponsor a coffeehouse featuring locel performers, end a showing of the Jean Kilborne film Killing Us Softy. Red Book Store, 136 River St. 7pm. Info: (617) 776-3452.

Boston, MA — "Summar In the City": a look at things to do this assoon in the Boston and New England area. Afso, this is David Socia's last show (with Gey Way). He's leeving for the green pestures of Northern Cel. Join him and Ann Maguire for an evaning of news, music and your queries. Celi 353-2790.

New York, NY — "Out of the Closets, and Onto the Shelves," e program sponsored by the Gey Task Force et the Americen Library convention. Open to the public. 2-4pm. Versellies Terrece et Shereton Ctr. Hotel. 52nd St. end 7th Ave. Info: (212) 622-7481.

2 wed

Cambridgs, MA — "Exploring Our Recism," a class for white women, will meet Wednesday evenings from 7:30-10:30 for six weeks from July 2 to Aug. 6 neer Central Sq. Limited to 10 women, \$25 fee plus \$5 materials. Info: Tie 492-6434, or 423-2020 x184 (eves).

New York, NY — "An Evening With Mey Sarton and Christopher Isherwood," e film progrem sponsored by the Gay Teachers Assoc. Gay Synagogue, West Beth, 57 Bethuen (Between West and Washington Sts.) 8pm. Donetion requested. Info: (212) 622-7481.

3 thurs

Boston, MA — GCN VOLUNTEER PROOF-READING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Chiltern Mt. Club. Birdwatch-Ing on Puffin Islend end canoe trip. North-eastern Maine. Info: Ted (817) 625-7924 or Bar-bara (617) 367-0394.

New York, NY — Women's Summer Gala Great South Bay Cruise. 7:30-11:30pm. Info: (516) 427-1289 or 549-0283.

Boston, MA — GCN VOLUNTEER SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FO DETAILS.

6 sun

Somarilla, MA — Women's Marching Band will stop reheersals for the summer and take up in the fell. Watch for announcements.

Boston, MA — Boeton Women's Art Alliance is sponsoring e lecture series to accompany Judy Chicego's The Dinner Party on Sundays during July end August at the Ehrlick Theater, 539 Tremont St. Info: 267-0941.

7 mon

Boston, MA — Gay Men's Workshop o Creativity, Energy, Movement, and Experimental Theeter, 565 Boylston St. 7:30pm.

10 thurs

Cambridga, MA — Lesbian and Gay Folkdending. Summer schedule. This evening and every other Thursday from 7-9pm. Phillips Brooks House, Hervard Yard.

Broton, MA — Self-defense workshops by women for women: basic intro to self-defense and essertiveness techniques. Tonight women of eli eges (in English); next Thursday women ot all eges (in Spanish); July 24, teen eged women (in English). Info: 491-2162.

aug 11-15

Denvar, CO — Spiritual Gathering for Radica Feirles, in the Coloredo mountains. \$90 registration includes vegeterien masts and camp site fees. Pre-registration necessary (with \$4 deposit if possible). Writs Spiritual Gatherin for Radical Fairles, Box 18583, Denver, CO 80218, or cell (303) 377-7280.

The deadline for Calendar items is Tuesday at noon for the following issue.